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THE
LIFE
AND
FUNERAL SERMON

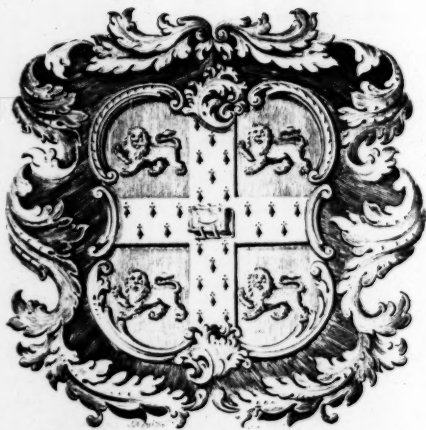
Of the Reverend
Mr. Thomas Brand.

BY
Dr. SAMUEL ANNESLEY.

Phil. ii. 20.
I have no Man like minded who will naturally care for your State.



LONDON:
Printed for John Dunton, at the
Raven in the Poultry, 1692.



Academiae Cantabrigiensis
Liber.

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To the Honourable the Lady
Bridget Roberts, Grace be with
you, Mercy and Peace from
God the Father, and from the
Lord Jesus Christ, the Son of the ² *John 3.*
Father in Truth and Love.

MADAM,

THIS Eminent Saint, now in Glory,
having been sixteen Years your
Soul guide, to the eternal Advantage of
your self, and dearest Relations, and your
House being (as it were) the Sanctuary
for Divine Worship, for the spreading of
Religion through the Country. This can-
not but render his Memory to you pre-
cious; and you may expect, that as they
had the Benefit of his Ministry from your
House, they should receive the Memoirs
of it from your Hands. I make no A-
pology at all for what's In the Narra-
tive, but only for what's left out. I
am (perhaps) so needlessly scrupulous of
offending any, that (perhaps) I may even-
tually please none. Be it so. 'Tis Spiritual
Profit I aim at, if I can but hereby pro-
voke

The Epistle Dedicatory.

voke and encourage to what is deservedly imitable : I gain my point. I shall say nothing particularly to your self ; should I speak any good of you, though never so true, 'twould look like Flattery, which I abhor ; and to speak ill of you (with Truth) is beyond the Power of your most captious Enemies (if you have any such.) Go on therefore, as you have begun, practically to remember the sound Doctrine, and Non-such Example set before you ; which is beyond any thing that can be said, or done by me : I shall always add my poor Prayers, that in so doing, you and yours may be blessed in both Worlds. Though this may by some be accounted the least : Yet this is really the most that can be done by

Madam,
Your Ladiship's most hearty
(tho' most worthless) Servant,

Samuel Annesley.

To

To my deservedly honoured Friend
Mr. *John Brand*, the only Brother
of Reverend Mr. *Tho. Brand*,
now sleeping in Jesus, Grace,
Mercy and Peace be multiplied.

SIR,

MY delay of this ill drawn Portrai-
ture is utterly inexcusable. I'll
lie down therefore under the Censure of
it, to be so long in tacking together so
short a Story; which though it be true
(and that is all the good that can be said
of it, yet) 'tis pity such Truths should be
exposed, so despicably naked, as to
have no fashionable Ornament, to ren-
der it acceptable, some being first taken
with the Dress, and that insinuates the
Matter: To this I'll say not a word for
my self, and but a few to the Subject. I
am more than a Witness, how solicitous
you were in fitting your Brother for the
Ministry; he came first into the World,
but (I think) you were first in Christ:
Pardon me for giving a hint of your
Soul-travel for his New-birth. I cannot
for-

The Epistle Dedicatory.

Jer. 2. 2. forget, how restless you were, till you had brought his troubled Soul to a well grounded Peace. I remember (and Christ much more) the Kindness of your Youth, with what zeal you set out your Race: Go on, dear Sir, go on with a growing Vigor. It is not long since you thought to have been in Heaven before your Brother; but he hath got the start of you, and hath left you such an Example, which is more to you than to any one else in the World; follow him close (tho I hope you will come late to Heaven) in his Piety, Charity, and Usefulness all manner of ways; That none may complain (his Ministerial Labours only excepted) that Mr. Thomas Brand is dead while Mr. John Brand lives; And, O that he may live in your Posterity, that you and yours may be the Blessed of the Lord from one Generation to another. So prays,

Dear Sir,

Your Soul-servant,

Samuel Annesley.

THE

The L I F E

Of the Reverend

Mr. THOMAS BRAND.

W*ould to God you could* ^{2 Cor. II. 1.}
bear with me a little in
my folly, and indeed
bear with me, for I have under-
 taken what I can no way perform,
 so much as to my *own*, much less
 to *others* satisfaction, when the col-
 lecting of some Memorables of
 Mr. *Brand's* Life was desired of
 me I too suddainly consented, not
 sufficiently considering, what Diffi-
 culties beset me: Namely some
 things of *greatest* moment must
 not be mention'd at all, either some
Persons, or *Times* will not bear it;
 in other things, *Places* and *Persons*,
 upon the same Reasons, must not
 be named: and of those things
 B which

which may be spoken, where they can't be mention'd without commending of him, others of name, will count themselves reproach'd ; and what escapes these difficulties, is attended by another, which tho' it be really better, 'tis in some respects worse, 'tis that which Christ *Joh. 8. 45.* charged the Jews with, *because I tell you the truth you believe me not* : So, when I shall mention somewhat done by him, which perhaps was never done by any before, those that have *Faith* enough to save their Souls, may want *Faith* to credit such a Relation, tho' attested by such evidence which is in its kind infallible. What shall I do? must I? shall I, yes I will, venture out a crippled Discourse which will present you with somewhat worthy your acceptation, and let that procure your pardon for the mangling the rest.

Mr.

Mr. *Thomas Brand* was born at ^{His Birth-}
Leaden Roothing, in the County of
Essex, in the Year, 1635. his Fa-
 ther was Mr. *Thomas Brand*, a Dig-
 nitary of the Church of *England*,
 the mentioning of this, unavoid-
 ably leads me to obviate the only
 plausible Objection against his
 being so zealous a Dissenter, to
 which I need say but this : *His*
chief Zeal was neither for,
 nor against any Party
 whatsoever, but for the
 vigorous promoting of the
 sound Knowledge of those
 Doctrines wherein we are
 all agreed, and of that
 Holiness which we all com-
 mend, tho' too few pra-

Ellice : And this right Christian Temper he exercised towards the Conforming Clergy. He spake honourably of the Piety and Learning of some, and never let fly indecent Reflections, or bitter Invectives against any, but maintained and encreased this commendable Moderation all his Life. Those who were intimately acquainted with him could not perceive his leaning to any Party whatsoever, but when any Discourse tended to partiality, he did industriously divert it to downright Godliness

liness, or to somewhat useful to promote it. He was never without some Project for doing good, and could as soon cease to live, as cease to be attempting the doing good to Souls.

More particularly,

He was sent to School to *Bishop* ^{His School.} *Starford*, where, how soon, I can't say, he attain'd to such an accuracy of *Grammar-Learning*, that he made good use of it to the great Benefit of others, whom he would *critically* examin upon all occasions, throughout the Course of his Life; scarce any young *Scholar* whom he occasionally met with, but hath felt it: He well apprehending as other *learn'd Men* complain, *that the defect of Grammar-Learning is*
very

very hardly, if ever repaired by after Studies.

He was sent thence to *Merton*
Colledge in Oxford (that he soon
Univerſity. ran thro' his juvenile Academical
Studies may be by this evident)
He enter'd upon, and throughly
studied the *Arminian* and *Socinian*
Controversies, with that of *Scien-*
tia media ; these Studies pleased
him wonderfully in the doing, but
not upon a later review, he said
since, *nothing yields me comfort,*
but my Preaching, Catechising, and
what I did for the Conversion of
Souls: If he had his time again,
he would spend it in reading the
Holy Scriptures, with two or three
good Commentaries, in Prayer, and
Meditation, and labouring in pub-
lic. Only I must acknowledge,
that I am not certain, whether it
was there, or after, that he lanch'd
into those depths, I must confess, I
rather think, his study there, look'd
another way. For

For he removed thence to the *Temple*.
Temple being design'd for a *Lawyer*,
 and there (as in all places else) his
 profiting was not ordinary. I re-
 member I heard him many a year
 after, warmly discourse of an oc-
 casional *Moot-case* he then read in
 the *Temple*, but God design'd him
 for his *Spiritual Temple*, God
 brought him to *London*, where *his*
Soul trouble was the Introduction to
our intimate Acquaintance, which
 increas'd, and continued, while he
 lived. Now was the time of his ef-
 fectual Calling, which was in some
 things like that of the blessed A-
 postle *Paul*, who was at once cal-
 led to be a *Christian* and an A-
 postle; so this our *Timothy*, was at
 once called to be a *Saint* and a *Mi-*
nister. What the Throws of his
 New-birth were, are not fit to be
 made public; only this let me say,
He was more abundant
in

*in Spiritual cases of Con-
science than ever any I
have met with in my al-
most fifty Years Ministry.*

(And thanks to Divine Grace, I have been intimately acquainted with Christians as Eminent for Grace, as most in the Age, wherein they lived.) This new Convert had *daily* need of a more accomplish'd Guide than he made choice of: And therefore, tho' he desired to be one of my Family, yet, besides the want of suitable Conveniences, I recommended him to a more experienced and aged *Casuis*t with whom he sometime continued; and tho' the Word of the Lord was as Fire in his Bosom, to be dispersed thence, for the kindling a holy Flame in others, yet the Concerns of his own Soul were so pressing upon him, that he
could

could comparatively mind nothing else. He went about with the *Arrows of God sticking in his Conscience*; and, now God furnish'd him with such a stock of *Experiences*, that he might counsel, and comfort others, with the very *Method wherewith God refresh'd him*. Now he began to be restless, because he did *Christ* no service, fain he would do something, but the *Office of the Ministry* appear'd so tremendous, that the thoughts of it made him tremble.

C What

What shall he do ?
*be idle he dares not, work
in the Lord's Vineyard he
dares not.* Oh, the *Per-*
plexities of his Soul ! an *expe-*
dient is thought of, that he might
be *led* into the Ministry by *Family*
Worship and *Preaching* sometimes,
which might be afterwards more
frequent, and constant, and be-
hold here a Wonder of Providence
calls him into *Kent*, to *Glassenbury*,
to the honourable and most deser-
vedly Honour'd the Lady Dowager
Roberts, who had four small Chil-
dren, to whose pious Education he
was singularly helpful, where he
preach'd with such Acceptation,
and God follow'd him with more
success than could be so soon hoped
for. Now this *Star* begun to *rise*
and *shine* and lead Men to *Christ*:
for

for tho' the *Modesty, Humility and Self-denial* which ran through the whole Course of his Life *restrain'd* him, yet his *Love* to Christ and Souls forced him to what's more then vulgar, in all he attempted; I cannot single out any sort of his Actions, but might be as a general Head, attended by numerous particular instances, all of them well worthy of remembrance: He better deserving than the Kings of *Persia* to have Scribes continually present, to write down remarkable Passages: *He doing nothing, (humane frailty excepted) but what was deservedly remarkable.* To begin with instances of what was in his own eye most contemptible, namely worldly business

C 2

finess, his *Wisdom*, *Prudence* and *Sagacity* about worldly Affairs was beyond appearance *deep*, and *piercing*: I have known him in *dubious* cases, wherein great *Lawyers* have been *short* in their *Advice*, his Council hath been *proper* and *safe*: But when he hath been consulted, he still bad them go to the great Counsellor, and in all *Plunges* it was his usual saying, I commit it to God, or I leave it with God, and this he would do with the greatest quiet of *Mind* and acquiescence in God's issuing of it which way he pleased. I can't say, for I have been least solicitous to enquire after these his good works, but do not hesitate to apply to him

him that of Job, *When the ear* Job 29. 11, *heard him it blessed him; and* 12. *when the eye saw him, it gave witness to him. The Blessing of him that was ready to perish, came upon him: He was a Father to the Poor, &c.* Presently upon his coming to the place where providence sent him, he set himself to his great Master's work with that vigour and prudence which evidenced he came there for nothing else: *Receiving no Sallery for himself but directing it to pious Charity.* His Deportment in the Family was every way instructive. *The Worship of God in the Family was so seasonably timed, so constantly awefully and sutably performed that it did much conduce to the drawing others into the ways* of

of God, that there were but few, it any in that numerous Family, who did not worship God in secret as well as with others ; where, *Reading the Scripture, or Catechising, or Singing of Psalms, accompanied Family Prayer twice every day : He constantly rose, if in health at five of the Clock, and continued in his Study till Family Prayer, and then to his Study again, till a little before Noon, and after Dinner when he had walk'd, or discours'd a little, he return'd to his Study, saying, I must to my busi-*

business : Complaining, if by Company he had been longer detain'd then he was willing, often saying, *Amici sunt fures temporis* (Friends are thieves of time.) After Supper he came down with great cheerfulness; so far was he from being by study, or any thing else, sour'd into any disgustful temper, that some who providentially abode awhile in the Family, who (it was fear'd) were no great friends to the Power of Religion, could not but express a pleasedness with his Conversation, and 'tis hoped went thence seriously Godly.

He carried himself with a sweet, humble and affable Deportment, void of Ostentation, or *Vain glory*; he was well acquainted with his own heart, and the Temptations wherewith we are beset, and therefore would frequently inculcate the Precepts of Humility, and the danger

ger of Pride, he begun betimes to watch against these, and continued it while he lived. How desirous he was of the Welfare of that *Family* in every sence, was clearly seen in his *joy* when things went well there, and his *trouble* if they did not; I doubt not but the root, and all the branches of that House are ready to make their grateful Acknowledgments thereof, he being more concern'd for the Honourable *Lady*, and her Children than for himself, when any Trouble threatned: He was not long there, before his amiable Deportment and instructive Discourses insensibly drew in the best of the Neighbourhood into his familiar acquaintance, that they might enjoy the Blessing of his Labours; here he soon, preach'd *twice* every Lord's-day, and frequently a *third time* on the Lord's-day evening, at two miles distance; repeating

ing his Sermons, examining, and instructing the Family, and praying with them at his return: All this he continued till he procured for them an excellent Preacher, whose preaching was deservedly esteem'd by the Serious, and above the Contempt of Scoffers: This besides *weekly Lectures* at several places, and a *monthly Fast*: These Lectures were set up by him, and carried on by him, or by others of his procuring. I forbear naming the places.

A zealous Minister for a Neighbour Corporation was procur'd, and maintain'd by him and his Friends. In short, *his Labours and Expences for Souls was abundant, and [thro' Grace] his success was answerable, many, very many there, will bless God for him to Eternity.*

But all this while, he durst not undertake the Office of the Mi-

D

stry

nistry, he had such *awful* thoughts of that tremendous *Office*, and so *low* thoughts of himself, that he durst not venture till Providence *thrust* him forward, in this, as in other things, to undertake what he trembled at.

Now Reverend Mr. *Pointall* dying, a door is opened for more public Service, to which, God and Man so call'd him, that he is not able to withstand it. Now tho' his stay was earnestly desired, and affectionately urged by all in the Family, who might say to him, what was said of *Jacob*, *I have*
Gen. 30.27. learn'd by experience, that the Lord hath blessed me for thy sake, yet he was deaf to all Sollicitations, being *easily* perswadable in any thing concerning himself, but *inexorable* in the Cause of God. But he did with great Conscience and Ingenuity introduce a worthy Successor, whose great Piety, and mini-

ministerial Abilities were beyond vulgar.

Much about this time, (not long before or after) God sent him to a *Burrough* in *Sussex*, where he hath occasionally acknowledged he met with peculiar assistance of the Spirit of God ; compassion to Souls, in a case somewhat more then ordinary moved him to set up a Meeting there ; what *Difficulties* he grappled with, I will not mention ; many wearisome Winter Journeys he had, which were not tiresome to him, thro' hopes of doing good, which made all pleasant ; and he was not disappointed in his hopes. *The Lord was with him wheresoever he went*, and gave wonderful success to his Labours. He procur'd eleven more Ministers to join with him to set up constant Preaching there.

Among many Remarkables there, I'll mention only this,

One Lord's-day being to Preach, the Doors were no sooner open'd, but the place was crowded full, and many that cou'd not get in, stood about the Door, in his Prayer he had such a strong Impression on his Spirit, with respect to the Multitude, that Christ would have compassion on the Multitude, and not send them empty away, his Soul was so vehemently carried out in earnest Prayer for the Multitude, that he had much ado to contain himself, and some of the Hearers were suitably affected. In short, while there was Liberty, and afterwards when Liberty was restored, tho' he was removed at a great distance from them, he ceased not to be mindful of them, but his *Care* and *Purse* procured them

them one Minister after another, till they were settled, as they were before he died, under the Guidance of a Master Work-man in the Lord's Vineyard.

But to return to *Staplehurst*, about this time God lift him up above his sinking fears about Ordination. He that to the Apostles question, *Who is sufficient for these things?* hitherto as it were, answer'd, *not I Lord, not I*, I would not be excused from being a *Preacher*, for I love it; yet would feign be excused from being a *Pastor*, For I fear it; Now answers God's question to the Prophet, *Whom shall I send? here am I, send me.* I think, few ever undertook the feeding of a Flock of Christ with lower Thoughts of themselves, yet

Isa. 6. 8.

yet with more humble expectation of Help and Success from the great Shepherd than he did. The Lord

Jesus spent the whole Night in Prayer before he ordained his
Luke 6. 12. Twelve Apostles, compare *Luke*
Mar. 3. 14. with *Mark*. The manifold sufficiency of this Servant of Christ, plainly implies, that *he spent a good part of many Nights and Days*, if not *Weeks and Months*, perhaps *Tears in fervent Prayer*, and *conscientious Thoughtfulness* about his Ordination.

But now as he durst no sooner venture, so he dares no longer delay. Thus, his wary entering into this Office presages a careful fulfilling of it. *He now studied the Necessities of his Hearers,*

*Hearers , and did suit
his Sermons accordingly, to
this end did he frequently
converse with the most ig-
norant of his Neighbours,
that he might know what
their Apprehensions, Ob-
jections , and Prejudices
were, about, or against a
serious Holy Life ; ac-
cordingly did he frame his
Discourses to inform, con-
vince, and perswade them.
He was Constant and Zea-
lous in this weighty Work.
On those days when he
had*

had assistance in his own Congregation, he would ride out and Preach where there was necessity.

A while after this, when he was settled, as much as in those times could be expected, he was near marrying a young Gentlewoman, but before the time appointed for the Marriage Christ took her to himself.

About two Years after that, he married a gracious Widow, by whom he had *several* Children, but they *all* died young: but her having living Children, was a Mercy she never enjoyed by her former Husband; but had only abortive Births. The first living Child he had, I have cause to remember, the more then ordinary workings of his gracious Soul about its solemn *Dedication* to God by *Baptism*,

rism, what the *inward* workings of his Soul were is only known to the *Heart-searching* God, but so much burst out beyond his intention to be taken notice of, that I never did see before, nor ever expect to see the like again; I have many a time reflected on it with admiration: There you might have seen the *Covenant* *improv'd*, and what might well make you more serious ever after, in the *Celebration* of that *Ordinance*: But I'll say no more of this, because I know not whether any besides my self took notice of it.

E

Some

Some expected that now he had a Family to provide for, his Charitable expences must be retrenched ; the Stream must run in another Channel ; but they were mistaken ; those that most narrowly observed his constant Charity, could perceive no abatement at all, but rather an enlargement, *that the addition to his estate procured an addition to his Charity.* And here give me leave to tell you, that this (next to my inexcusable Laziness) is *the true reason of retarding these Papers*, there was somewhat of Charity, *very singular, and extraordinary*, about this time, which he, in his great Humility acquainted me with, I will not say advised with me, for he was fitter to advise me, than I him ; this hath wholly flipt my Memory, all but the undistinct Notions that there was such a thing

thing, though some Circumstances made it impracticable. I confess I have made all the enquiry I can, by Letters, and other ways, yet I cannot retrieve it; if I could, it would be the most considerable Instance in this *confused* Story, but I must wave it.

After some years in this place he was morally forced to another; the Arguments for his remove took hold of his *Conscience*, and those that did so, he was not able to resist, tho' never so much against his Inclination: There he continued till driven away by persecution, not only from them, but from the County. Some while he wandered about from place to place, like his Master, he went up and down doing good, and God was with him.

Could I hope that it would provoke to holy *Emulation*, not to sinful *Prejudice*, I would be more particular, in naming the several *Counties*, and the several *Places*, in such Counties where he spread the Gospel, to the apparent detriment of the *Devil's Kingdom*, and advancement of *Christ's*, and he comfortably saw a good *Success* of his *Ministry* where-ever he came.

But after many wearisome Journeys, and tiresome Labours, his ill frame of Health necessitated him to a more fixed Station, near *London*; where he was greatly importuned to exercise his Ministry, to which he yielded, upon these Conditions; Namely, *to be at liberty three Sabbaths in the Month, to preach where he should find need*, they being supplied by two other worthy Ministers, and afterwards by one. And this he did 'till bodily

dily Distempers disenabled him, tho' he was often told it was impossible to hold out such a Course of Labour, yet his zeal was such, that he could not forbear attempting beyond his strength, tho' to prolong his life.

That lingering Distemper which brought him to his Grave, first seized him upon a wet Journey, about his Master's Work, upon which, he was so intent, that he *counted not his Life dear unto him; Acts 20. 24.* It was his *only joy to fulfil the Ministry which he receiv'd of the Lord Jesus, to testifie the Gospel of the Grace of God.*

Thus I have run over his Course of Life, give me leave to be a little more particular in some, *I wish I might not say unparallelled Singularities.*

His

Preaching. His Preaching was remarkable, both in what it was not, as well as in what it was. *It was not with enticing words of Man's Wisdom, He did as industriously avoid as others do industriously study Declamations for Sermons;* He took more pains for his Sermons, both on his Knees, and in his Study, than most others, that he might Preface all he said with, *thus saith the Lord.*

He constantly kept one day in the Week, little other ways than a Fast for his Lord's-day's work: He would never offer either

ther to God or Man what cost him nought ; His Praying was always fervent, his Preaching always clear and vehement, his words well fitted to his Matter, and his Matter well chosen for Conviction, and perswasion, for Conversion and Edification : And when did he Preach any one Sermon without some of these Effects ? Bear with this Digression, to give you a single Instance of Advice he some Years after gave to a young Preacher. You will need a double Portion of the Blessed Spirit to guide, and bear

bear you up against the Temptations you will meet with from the snareling World. 'Tis hard to be lifted up by the Lord and not to lift up our selves; your Watch must be constant, and your Prayers frequent and fervent, or you will forsake your first Love, and wax careless and carnal; --- and afterwards warned him against two extreams, *viz*, Pride and Diffidence, saying, if Ministers were to Preach before a learned and large Auditory, they were too apt to be diffident, more concerned at the Presence of Man than of God, and on the other hand, if the Assembly was popular and mean, and did appear affected; how hard do they find it to subdue Pride. But to return, God blessed his Labours where-ever he went, a *special Presence of God accompanied him in all his Undertaking*: For he Preach'd as well out of the Pulpit as in it;
It

It was seldom that any one could speak to him, but he would brook in something of Religion ere they parted.

When he went into any House, he quickly enquired what entertainment *Religion* met with there, he scarce spake to any, but he presently insinuated something of *Practical Godliness*, for he always declined speaking of *Christians different Practice as to Modes of Worship*, when any such things were ask'd him, he would if possible put it off with something else, or tell them other Mens Judgments rather than his own; and thro' gracious exercise he had a notable Dexterity in putting by *unprofitable* Tit. 3. 9. *Questions, i. e.* Questions whereby we can profit nothing, and taking occasion thence, to inculcate

F some-

something of real moment. He did not this only in a customary way of Discourse, as that which he was most habituated to, but *out of the abundance of his heart his mouth spake*. His general Conversation towards all was Pious, and Pleasant, he used *innocent mirth* as an inviting *Vehicle* to convey his pious Instructions. He was plentifully stored with very useful Narratives of Men, both good and bad; he gathered up excellent Remarks upon the Temper and Carriage of Mankind, which he made use of, not only to divert, but to instruct; for he would sometimes pleasantly droll upon the Miscarriages of some which he thought would not digest a direct, and plain Reproof; he that told me this, lived in the House with him, and saith, *He diligently observ'd, and doth not remember, That ever he heard him*

him rehearse so much as one Story without a manifest Design either to exhort or warn, or gently to rebuke those to whom it was directed : And this was not only an instance of his candid Temper, but of his great Discretion, for the Memory is more apt to retain affecting Stories, than meer Precepts, and the Conscience will make a direct Application of an indirect Re-proof : And if the Story be intended to excite Duty, it doth not only imply a Precept, but shews the Precedent, which is a great Motive to Industry.

F 2

And

And tho' he was of too sweet a Temper, willingly to displease any, yet he could not but deal so plainly with those he conversed with, that when he saw any thing to be reprov'd, he would not in a *Compliment* forbear them, but *re-buke them sharply, that they might be sound in the Faith.* I'll single out one instance of a Person who was very tender of him in his weakness, and expressed a more then ordinary concernedness for his health; to whom he spake to this effect, *You are thus kind to me, you seem to be very religious, but I fear you are not hearty, nor sound; and then mentioned the grounds of his fear, and urged a through Conviction.*

He did not only *himself* Preach with a more than usual Zeal; but, *I should welcome him who could tell me of any other*
who

who has contributed to the setting up or building so many Meeting-places, and contributed so largely to the supplying them with such Ministers, Work men that need not to be ashamed as he hath done : He never thought much of any Charge so he could but serve Christ and Souls.

I am loth to mention what *unreasonable* Opposition he hath met with in some places, where they endeavour'd to *eclipse* his Reputation, which soon *shone* more clearly : But I will rather incur being censured for a *Baulk* in my Narrative,

tive, then for mentioning what I hope the Persons guilty, have repented of, which if they have not, the Lord give them Repentance and Pardon : *And go on to bless those places with flourishing Churches, where the Devil struggled most to keep his dominion : He lived to see it, to his great Satisfaction.* May the Harvest answer the Seed time to the Salvation of Thousands.

Catechising.

Next to his Preaching I'll mention his *Catechising*, which in some respects, he preferr'd before it, saying, if he were to be *confined* to *Preaching* or *Catechising*, and might not do both, he would *choose* *Catechising*. He had a more than ordinary Dexterity at insinuating Truths,

Truths, not only into the Heads, but God, hereby testifying his Approbation of his Zeal, impressed it on the Hearts of *greater Numbers than I dare mention*, lest it should seem incredible.

He had so thoroughly *digested* the whole Body of Divinity ; and so thoroughly acquainted himself with all sorts of Catechisms, and so continually exercised himself in *sifting and instructing all he conversed with*, that he *experimentally* knew how to propose *such* questions as were *sutable* to the *Capacities* and *Necessities* of all sorts of Persons, so as to discourage none but to benefit all. He would ask questions of all who he thought capable to inform him, and his Humility made him willing to be any Man's Disciple, what method was most likely to be most effectual. He parcelled out the Catechism into several

several Sections, and sent them about to his Brethren, requesting them to write down what they judged pertinent, and proper to be proposed to the Catechis'd Persons for the furthering of their Knowledge and their Establishment in all things necessary to be known and practised.

He had a singular Dexterity at insinuating himself into the Affections of young People, and overcoming their unwillingness to be instructed. Some that were more in years, who though they were ashamed of their Ignorance, but were more ashamed to learn at that Age, yet were prevailed with, by his importunity, to come to this publick Exercise: And where Intreaties and Arguments would not do, he would hire them, by giving them new Bibles (many whereof were gilt, and bound in Turkey-Leather) or good Books,
fo

so that he hath acknowledged with thankfulness to God, that he seldom failed to gain at last, those who were very averse at first. And though the Instruction of young and ignorant People is the usual design in Catechising ; yet he was so full and accurate in illustrating the several Heads of Religion, the aged and more improved Persons did frequently attend his Catechetical Exercises, with great satisfaction and delight : For his custom in reading not only bodies of Divinity, but practical Books, was to collect what was most valuable in them, and refer them to their proper places in his Catechism, which was interleaved for that purpose, whereby he was ready furnisht to give a grateful Entertainment, as well to the most judicious, as to the meaner Christians. He would often express how difficult as well as
G necessary

necessary this Work was ; and therefore he took much pains to have the most clear understanding of the Doctrine of the Gospel : He was a diligent Observer of the Practice, Method, and Success of his reverend Brethren in this Matter, all which he improved, and his Success was answerable to such preparations and endeavours: He would frequently say, *That he never experienced more of the Assistance of God in any Duty than in this*: God making him an instrument of conveying very much knowledge hereby, some that had been under his instruction have proved most judicious and able Christians : In short, he saw so much *need*, and so much *good* effect of his Labours in this way, that he would say, *While he had breath he would spend*

Spend it in Catechising

Besides his own weekly Catechising, and Catechising in all the Schools which he erected; He hired some Persons in distant places to Catechise all Children and others who were willing to learn; and once a Month or oftner, He rode about from place to place to Catechise them himself; And then to incourage those who did well, he gave some Reward, either in Books or Money, according to the Quality of the Persons. And to incourage Parents and Masters to send their Children or Servants, he presented them with some Books curiously

bound and guilt, that might be most acceptable, and if they were *Poor* he gave them many more than they could have earned in the time of their *Learning*. And his Discourse with *Parents*, and *Masters* was really *Catechistical*, though so managed, that they could not think themselves *disparag'd* by such Instructions. He had a way of *so* proposing his Questions, that the Question should lead them to, or furnish them with an Answer.

I have occasionally heard him examine a Boy; his Questions were such, as I never heard before, yet so *instructively* worded, that any *one* of ordinary capacity, who took but notice of the Question, could not miss the right Answer. And tho' his way of trying their Knowledge was more *critical* than others, yet
through

through *Grace* and *Exercise*, he had attained such a Skill for it, that his Examinations were not only *acceptable*, but *desirable*, where-ever he came: For he carried with him prevailing Motives that were *morally* forcible to all sorts of Persons. *That when he visited his Schools, the Children would rejoyce more then for a Play-day.* When he preached in Neighbouring Congregations, *they waited for his Catechising as earnestly as Beggars for an Alms.*

When he visited any Family, they expected his Instruction, as a *Sucking Child the Breast.*

Yet all this did not suffice him but all those Ministers towards whom he contributed maintenance, *which were not a few*, he engaged them to set up Catechising, and enquired how it thrived.

And

And all those Ministers with whom he conversed, he provok'd to set up Catechising.

He gave away, I can't say, how many thousands of Catechisms, many hundreds with Expositions upon them; neither did he confine his Catechumenists to the Assemblies Catechism (though *the Lord Primate of Armagh said 'twas the best Extant*) but he gave very many of Doctor *Cumber's*, and the Principles of the Christian Religion cleared, and confirmed by the *Articles* and *Homilies* of the Church of *England* by Mr. *Thomas Adams*.

In short, he did not content himself to receive a *Parrot* like answer, to any form of *Words* whatsoever, but his constant Endeavours were to make them understand

derstand the *Things*. Frequently and greatly he bewailed the *lamentable Ignorance that overspreads the Nation*.

He did often pathetically cry out you do not *believe*, you can hardly conceive the *gross Ignorance of this great City*. The palpable Darkneſs of this *valley of Viſion*. Many Perſons he diſcovered to be *abſurdly ignorant under conceited Knowledge*. I'll give but one inſtance.

When he was inquiring into the Knowledge of a Self-conceited old Woman of a different way, ſhe ſaid, ſhe knew very well, and underſtood the whole Bible, only knew not what to make of the Viſion of the white Horſe in the *Revelation*, ſaid he, you are a happy Woman, would I could ſay ſo: But pray how do you underſtand that of *Canaan*, being a Land flow-

flowing with Milk and Honey? What do you think, there was such abundance of it, that it flowed upon the Land, as Water doth? Yes, sure said she, how could it be otherways? I see now, said he, how well you understand the Scriptures, and thence he took occasion to convince and instruct her.

To one whom he urged to *Catechise* Children, who said, he saw little fruit of it among young ones, He replied, never talk so, if you cannot make them bear *fruit*, you may make them bear *leaves*; When another said they saw but little remain of it; he call'd for a *Sieve*, and some Water, at first they thought him not in earnest, but when he persisted to call, they brought it, he bid them pour the Water into the Sieve, which when they had done, Look here, said he, *most of it is run through, but some remains,*

remains, here's a Dew, a Moisture.

In short, I'll only say, I never heard of any that took so much Pains, Cost, and Care about Catechising as he : His Heart was in it, living and dying.

Next to this, take a view of ^{His Charity.} his Charity ; And here, tho' I can give but general Heads far short of its true extent, both as to Places, and Times, Posterity will reap the Fruits of his Charity, more than I may mention ; yea I wish it may not be more, than I can perswade any to imitate ; here let me mention that, under several Heads, which if you think your Charity can't run in so many Channels, yet chuse what likes ye best, but imitate some of them.

H. He

He evidenced himself to be the genuine Son of his Heavenly Father, by doing good to all, to the Bodies and to the Souls of all manner of Persons, though with great *difference and judgment.*

I'll begin with the *lowest*, who least tasted of his Charity; and indeed they least sought it, for I question not if they would not have spill'd the Sauce, they might have had the Meat, if they would but have accepted the Counsel with which he sauced his Alms, *for I think I may peremptorily say, He never gave any thing without sutable and earnest Instruction,* those who accepted that might have any thing they desired. This premised my first instance shall be this.

i When

1. When *wicked* wretches have come to him to *beg* or *borrow* Money ; after he had taken some pains with them, to convince and reform them he hath given, or lent to them, hoping it might be at least a *hiring of them to be less vitious*. But he had fewest, tho' some he had of these Customers. *Profligate Persons* shun'd coming near him, their Consciences frightening them, with his charming conviction. 'Twas Christ's Poor towards whom his Charity flowed.

2. *Necessitous Persons* or *Families* always found his *Heart*, and *Hand* open, for their relief, and that not *dribbling* Alms, because they would not be answered without giving them something, but the *something* he gave them was always somewhat answerable to their necessities, having an extra-
H 2 ordinary

ordinary value for real Saints, though they were never so poor and mean.

3. He took *poor Children* from indigent Parents, and wholly maintained them, put them to *Trades*, and set them up in the World: Or, *if they were capable of a more liberal Education* they had it, being a great *Encourager of young Men to the Ministry*: I cannot forbear telling you of one, whom God took to glory, a little before he took himself, who was a Candidate for the Ministry, of *curious Parts, polite Learning, serious Godliness, an excellent Preacher, of most obliging Conversation*; but we must *be dumb with silence*, for *God hath done it*. Several others he hath been a *Foster Father* to.

Psal. 39. 9.

4. He

4. He set up petty Schools in several places to teach Children to read and to learn their Catechism; and he contrived it to be *double Charity* namely to the *Teacher* and to the *Learner*.

And since, he came nearer *London* he hath hired a Writing Master to come into some Families, to teach some Servants, who had no time to go to School, to learn to Write, and cast Accompts.

Any one who applied himself to him, by himself, or by any one else, though a meer Stranger, whose face was set Heaven-ward, who was poor and willing to learn, those were Arguments sufficient to draw

draw out his Heart and Purse for their Instruction, in anything they were capable of attaining for further usefulness. 'Tis next to impossible to name the Instances of his *Soul Charity*, 'twas as *diffusive* yet as *secret* as 'twas possible. I'll mention one instance among many. *I take*, said he, *more delight in thinking this one Man* (he was speaking of) *will e're long be serviceable to the World, then if any had given my self a hundred Pounds.*

5. His spreading of the most *Awakening, Convincing, Practical Books*, to provoke, and encourage serious Godliness. This is one of the things that's hardly credible, not only Books of small price, as *Thousands, if not Ten thousands* of *Catechisms*, many of them with *Exposi-*

Expositions ; but bigger Books I cannot say how many thousands of *Sheppard's Sincere Convert*, Mr. *Richard Allein's Vindiciæ Pietatis*, Mr. *Joseph Allein* of *Conversion* and his *Life* ; Several of Mr. *Baxter's* Treatises, his *Call to the Unconverted*, his *Now, or Never*, his *Directions to prevent miscarrying in Conversion*, his *Saint's Rest*, &c. with several others. One thing I had almost forgot about Mr. *Joseph Allein's* Treatise of *Conversion* which several (of whom he was the chief) agreed for an Impression to be given away, (they altering the Title into [*A Guide to Heaven*] (to make it more acceptable) He paid down 50 l. at first as an Earnest, besides more afterwards for that Impression of Twenty Thousand

Thousand to be dispersed through the Kingdom of England, and Dominion of Wales, and (I think I may say) there hath been Twenty Thousand more printed since to be sold at under rates : And he gave not only the Writings of Non-Conformists, but of Conformists, namely Pink's Tryal of Sincere Love to Christ, Caley of Eternity, Wade of Redemption of Time, Dent's Plain-man's Pathway to Heaven, Scudder's Daily-walk, Reiner's Precepts, &c. But he gave Books of greater price; As the Books of Martyrs in Three Volumes, Charnock's Works in Two Volumes, several Annotators on the Bible, several Commentators on the Holy Scriptures, several necessary Libraries to young Students and Candidates for the Mini-

Ministry. There was no place where he came, and he was providentially *drawn* or *driven* into many Counties, but he *stored the Houses of all that would accept of his kindness with Books of Devotion.* I know not whether ever he gave away any one Book of Controversie, unless it were *Pool's Nullity of the Roman Faith,* and his *Dialogue between a Popish Priest, and an English Protestant.* He was always for. *Promoting down right Practical Godliness.*

But above all his *Stratagems* to disperse good Books, I cannot but prefer his Device for the spreading of the *Bible,* I cannot say how many *hundreds,* if not *thousands,* he gave away. But he found this would not reach his
I end,

end, many would rather be without Bibles than put him upon the Charge of giving them. Therefore he took this course, which succeeded to his heart's desire, *by himself, or Friends, he sold Bibles at Eighteen Pence a Bible to all that desired them for themselves, or their Children, or Servants,* provided, not to sell them again. And by this means very many who refus'd them gratis, *Catcht* at them, at this *under rate*, whereby they were furnished with Bibles, and something returned towards the buying of more, and this is the only trade, he ever drove with Books. He saw comfortable Fruits of

of his Liberality in giving *Books* some were *converted*, more were *edified* by this spiritual Charity ; though he did not confine these Gifts to the *Poor*, but gave also to the *Rich*, both *Bibles*, and *other Books*, which he had *extraordinarily bound*, that they might be the more generally accepted, and he contrived *such Books* to *such Persons*, that he was seldom disappointed of Success, though sometimes he was ; to give one instance, He once gave *Wade's Treatise* of the Redemption of Time curiously bound to a young Minister, who at first received it kindly ; but when he began to read it, he finding *Mr. Baxter* quoted in it, he hastily returned it, not enduring to read any thing that *Mr. Baxter* had written. But I'll close the Narrative of his giving Books with this Story.

D'Annally Some Years since, when the times were more hazardous to Dissenters, A. N. C. Minister of his acquaintance, being unavoidably necessitated to undertake a Journey of above Two hundred Miles in length, when he could not at any reasonable rates get any Lawyer, or other, to go with him, to advise him, in the Difficulties he foresaw he should meet with; Mr. *Brand* surprisingly offered, what could not be *impudently* askt, charitably to go with him, and give him his best assistance: 'Twas not then safe to be known to be a Dissenting Minister; he therefore concealed himself (though his Friend must venture, being known in the Place whither he went) but carried down a considerable quantity of Catechisms and good Books in the Coach with him. And in every *Inn* where he *lodged*, or but *baited* at Noon, he would not be many
Mi-

Minutes there before ('twas so familiar to him to insinuate something for the good of Souls) he would be *fishing* out whether *any* was, and *who* was capable and pliable to receive Instruction; and if he found any, *he would presently fasten upon their Consciences, given them Counsel, and Catechisms, or other Books according as their case required.* At one place, a *Servant was so affected, as to go after him* (the Town being scituate upon an Hill) *while he walked down hill, before he went into the Coach, begging to be taken with him to London, having never heard so much about Soul-concerns before, nor ever expecting the like again, unless this request were granted:* He promised to call there at his return, but the Coach-man *without his knowledge* went back another way. At another *Inn*, when he met with a *Youth*, that he found

capable, he gave him a *Catechism*, and promised if he would learn it by his *return*, which would be about a week, *he would give him five Shillings, which he did and had his reward.* At another *Inn*, where he met with a *School-master*, he *perswaded* and *encouraged* him to season his Scholars with the knowledge of those things, whereby they might be saved. The Stock of Books he carried down did not hold out all his Journey, but he sent down upon his return up, at once as many as cost above eight Pounds. At one *Inn*, where he gave Books in his going down, some of them fell into those hands, who way-laid his coming up, at the time he said he should return, that they might *clap him in Prison for spreading of Seditious Books* (that is the Character they put upon Mr. Baxter's *Call to the Unconverted*, of which there hath
been

been printed as some guess a Hundred Thousand, so generally acceptable and profitable hath it been; 'tis impossible for me to tell you how many have been Converted by it) but here I must not conceal, the chief Contrivance was against the Minister, he accompanied and their Design against him failing (a design more full of base Ingratitude and Treachery than ever any you heard of, but that is foreign to this account) they contrived this design against Mr. Brand, but God disappointed them in this also, for the Night before they were to set out to return, one of the Coach-Horses fell so lame (not known how) that in the Morning he could hardly be led to watering, and so continued two or three days, till they were weary of waiting for his return, so that he past the place unmolested. Thus, the Hand of God was upon Ex 8 31. him, to deliver him from the hand
of

of his Enemies, and of such as laid wait by the way. God delivered him, without his knowing that he needed any such deliverance. I know not whether ever he knew of the main Contrivance, for that lay undiscovered several Years, till the chief Contriver revealed it under horror of Conscience, for that and other unsuspected Abominations ; only this was at present plainly remarkable, that a Horse should be suddainly so lame as scarce to bear being dragg'd to watering, and suddainly so well, as to go above Two hundred Miles without halting.

One

One as soon as he came into his *Inn* where they intended to have seized upon him, askt him; Why he came not the day in the former week, as he mentioned in his going down? and another dropt it afterwards, that if he had come then, some were ready to apprehend him for the Books he gave away. Should I add more instances, 'twould be more than need. I'll therefore mention some of his *Infirmities*; which may serve as a Shadow to his ill drawn Picture.

As to the World, though he was too wise, and prudent to be imposed upon in his worldly Affairs, yet there was one Snare he frequently run into for many Years, namely, he was not only *charitable* himself, but he did many times as *Moses* fetch *Water out of a Rock of Flint*, he got something for *charitable Uses*, where none else

Dint. 8.15.

K could;

could; but in one of his methods, he was *often* deceived; he would persuade some to *promise* or *subscribe* so much by the Year to some good work, either the Education of a Youth, or the relieving of some Minister, or something that might promote the Gospel, they would give, and pay, one or two quarters, and then leave the charge wholly upon him: He was too apt to think that when he had persuaded them to an *act* of Charity, that that would presently grow up to an *habit*, but he felt the difference to his cost.

Another mistake that made his Life uneasy, was this: He had many years ago such sharp pains, as he thought proceeded from the *Stone in the Bladder*, he was confirmed in this by being searcht, by the most celebrated *Lithotomist* in this City, *who said he felt it*, the return of those pains frightened him

him into the Expectation of a Necessity of being *Cut*, and this lasted all his days; but upon the opening of his Body by his Physicians, who desired to see where lay the cause of that *Disease which was hid from them*; they found that he had neither in his *Kidneys*, nor in his *Ureters*, nor in his *Bladder* any *Stone*, nor so much as any *gravel* tending to it, thus you see, much of our real trouble ariseth from those evils which are but imaginary; this was an uncomfortable mistake, but the last I shall mention was fatal; namely, *his too great carelesness of himself*, he did *too much* for others, and *too little* for himself to hold out long, though he lived of a slender, weak sort of diet, yet he often speak grudgingly of the time that was necessarily spent in eating and drinking; very much longing for the place, where he should need

no supports of that nature. When he was declining apace towards his end, he used to say, if he were younger, or could bear riding, *he would fix at no one place, but go about the Country, where he found most need, and there preach the Gospel, Catechise the Younger sort, distribute good Books; erect Places for Divine Worship, and fix Ministers at them;*

This would have been his delightful Employment, but when that Person to whom he freely communicated his thoughts, told him, his *Work* was greatly *disproportionable* to his strength, and ~~recomm~~ended him to leave off, what visibly impaired his

his health, to work less, that he might work long. He with some quickness answered, *Nay then, 'tis no matter if I were dead indeed*; he thanked God he did not desire Life meerly for its own sake, nor for any thing of the Pleasure, or Profit of it, but only for the Work he was at, saying, *He had rather die that moment, than live and not be useful to the World. I am just gone, but if God give Faith and Patience, all will be well, and have a glorious Issue.* He expressed a comfortable assurance and spoke
as

as one that had arrived to the top of it, and at parting, desired Prayers a little while, for said he, I shall not need them long.

To sum up his charitable Expences as computed by an intelligent Person, as well able to pry into Concealments as most Men I know, who had the fairest Opportunity by living some Years with him under the same Roof, who told me, that, they (besides what he could not find out) to his Knowledge amounted to *above Three Hundred Pound per Annum one Year with another.* And he himself hath sometimes drop't this Expression, *He would not Sell*
his

his Estate, because it was Entail'd, but he would Squeeze it as long as he lived, which he hath done for I know not how many Years. He would often say, He would accept of no Man's Estate, if he must have his Hands tyed up from his making use of it on Spiritual Accounts, and would very much pity the miserable Condition of wicked Rich Men, the Truth (in short) was this, His Zeal for doing Good was so transporting, that he could as soon cease to live, as cease to attempt it, A double Instance we have of this, there was one place where he was contriving to settle a Minister, and another place where he was endeavouring to build a Meeting-Place when he died.

And

And now having mentioned his *Death*, I will give you some Account of the Circumstances of it: About three Years since, his being wet in a Journey about his Masters Work, cast him into a violent Fever, which may be called his last Sickness, for he never well recovered of it, but was followed with a Complication of many grievous Diseases, sometimes his Legs swelled, threatening a *Dropſie*, sometimes great pain in his ſide, as if he had a *Pleurifie*, sometimes all over him, as if he had a *Rheumatism*. But eſpecially he was afflicted with an *Aſthma* which made him unable to walk, to go up a pair of Stairs was almoſt death to him: Theſe things gave contrary Indications; and therefore made his cure the more difficult. In theſe ſtraits he was often let blood, and relieved by it till his Friends were afraid of his proper remedy.

Tho

Tho' he was lingering almost three Years, yet he was never observed to have any unquiet Motion of Mind, but had always a serene and humble Submission to the sovereign Will of God ; *he did often bewail his own Imperfections, and small knowledge of God and Christ, and express his longing Desires of seeing God face to face.* A while before his death he did often say, What is the World ! 'Tis not worth a straw. *O my God, I would be with thee , Oh, how I long to be with Christ my dear Redeemer :* This he spake with great earnestness ; *Oh my God bring me to thy self.* Whereupon he spake
L much

much of the Glory to be revealed, and insisted on those words, *I will be your God. What greater Gift could he give? He gave himself. He gave all.* Then he was rapt up into a serious Amazement and deep Admiration, and cried out, *Oh, my God! my God what is sinful Man! Worm-man! What manner of Love is this! Love indeed! Oh, I cannot express it!*

He desired one to read to him, John 17. 22. *And the Glory which thou gavest me, I have given them, &c.* The very hearing of which put him into an ecstasie of Joy, and he desired him to read of Christ's Love.

Love. 14. 15. 16. 17. of *John*.
Some of which he then read to
him. A while after, speaking to one
about Family Prayer, he said, a
Camel may as well go through the
Eye of a Needle as a Man that
prays not in his Family go to
Heaven. He prayed much for the
Enlargement of Christ's Kingdom.
The Evening before he died, this
Person was with him from one of
the Clock in the Afternoon till Six,
during which time he was possess'd
with such foretastes of heavenly
Joys that made him earnestly cry
out, O let me be with
thee! With thee, Oh my
God! Oh, I long for
Heaven! Oh, welcome
Death! Oh, happy Death
that will put an end to all

my Troubles and Conflicts, one moment in Abraham's Bosom will make amends for all, turn Sorrow to Joy. What a dreadful appearance will there be at the Great Day? What a sad thing will it be to be disappointed at last and come short of Heaven! O my Redeemer liveth, I have served a good Master! I would not desire Life for a moment, unless it was to promote the Interest of

of Christ. If God would give me my choice what I would ask, I would not ask Life. Nay, I have prayed to God that I might die.

Why so, said a By-stander?

That I may, said he,

be with God. Upon which

he cried out, O my God, I

would come to thee!

Let me live with thee!

Here he added something with a

peculiar Fervour, which bearing

hard on some, he thought too re-

miss in their spiritual Warfare. I

forbear to mention, but if this

hint twitch any Man's Conscience,

let him not slight it. His last

words

words to this relater were ,
Pray much.

What follows is from another intelligent credible Person, about Nine of the Clock *sitting* in a musing Posture, he *started up of a suddain*, prayed with such ardency of affection, with such Power and Joy, that amazed all the Family : Wherein he admired God's Goodness and distinguishing Love , and begged to be made more fit for the Inheritance of the Saints in Light. When he had done, be-
ing

ing ask'd the reason of such a suddain Motion. He answered,
*'Twas to rouse up his Soul
to Heavenly Meditation.*

As he was going to bed, he did with concernedness of Mind, say,
There will be a Cry at Midnight, prepare, prepare,
which accordingly fell out, for when he went to bed, *though he was no otherways affected then formerly,* he was immediately taken with a Vomiting of Blood, whereof he died in a few hours. And now I'll say *no more,* lest I lose my end of saying *so much.* I must draw a Vail over the face of this our Moses, lest it cast such a Lustre, as ill Eyes can't behold it:
In

In short, all that I have said tends but to this (next, praises to God for casting him in our Age) to be a Provocation to take Christ's

Luk. 10. 37. Counsel to the Lawyer, *Go and do thou likewise.*

The End.

THE
Reverend Mr. BRAND'S
Funeral Sermon.

Josh. I. 2.

*Moses my Servant is dead, now
 therefore arise, &c.*

THE Occasion of this Assembly is more than ordinarily doleful, Oh, that God would direct and bless what I have to say, that the Consequence may be proportionably profitable! How God spake these words to *Joshua*, is doubtful. It was not immediately by himself, God spake to none, as he spake to *Moses*, face to face, That was *Moses* his peculiar

M

Exod. 33. 11. *culiar Priviledge, And the Lord spake unto Moses face to face, as a Man speaketh unto his Friend. But it was either by an Angel, or by a Vision, when he was awake, or by a Dream when asleep. Moses my Servant is dead, God honours him, by owning him as his faithful Servant in performing all the Duties required of him in his Place. Though he so sinned at the Water of Meribah, for which he should never go into Canaan; yet he died in the State of Service, and God (as it were) saith, whatever he was, whatever he wrought, it was all mine.*

Jude 1. *Moses my Servant. The Title of God's Servant is more than the meer Title of Apostle. Jude he calls himself, the Servant, conceals himself to be the Apostle of Jesus*
2 Peter. 1. 1. *Christ. Peter he postponeth Apostle to Servant, Peter the Servant and Apostle of Jesus Christ.*

Is

Is dead, and now no longer able to execute his Office. This is spoken after his extraordinary interment; whether immediately by God, or by a good Angel, or good Angels. It is questionable whether any one of the Evil Angels were permitted to attend his Funeral, lest they should tempt the Israelites to idolize him. And after the Israelites solemn Mournings, God tells him, Moses my Servant is dead, now therefore arise: As if he should say, be not as one astonished, and dispirited, but rouse up thy self, to know, and do thy Duty; do not sit musing, but presently, and vigorously set upon thy Duty: The Words I think need no farther Explication.

You shall have what I have to say under this Doctrine.

M 2

Doct.

Doct. *When God takes away an Eminent Minister by death, God requires our sutable Notice and Improvement of it. Moses my Servant is dead, and that makes way for more, and greater duty, both for Joshua, and all the People, than ever before was incumbent upon them; That now becomes their Duty which was never so before. And Joshua said unto the*
Josh. 3. 5, People, Sanctifie your selves; for to morrow the Lord will do wonders
6, among you. And Joshua spake un-
to the Priests, saying, Take up the
Ark of the Covenant, and pass o-
7. ver, &c. And the Lord said unto
Joshua, This day will I begin to
magnifie thee in the sight of all Il-
rael, that they may know that as
I was with Moses, so will I be with
thee. Here you have Joshua's
charge to the People, and Priests,
and God's encouraging of Joshua,
for they are all put upon such kind
of

of Duty, that cannot be done by a lazy, careless performance of it ; such a Duty, that if it be not performed in the season God vouchsafes, they can never expect the like season again.

For the opening the *Doctrine*, take it in these Five Propositions.

I. *The greatest Service God im-* I. Prop.

plays any in upon Earth, doth not exempt them from death.

God's choicest Ministers are not immortal ; Those that can most effectually direct others to eternal Life, cannot secure themselves to live one day in this World.

Do the Prophets live for e- Zach. 1. 5,
ver, &c. Abraham is dead, ^{6.} John 8. 52:
and the Prophets are dead.

This

This Proposition will be evident if you consider,

1. *Ministers are subject to the same Diseases and Casualties with other Men.* I know not any disease but the Leprosie that the Priests were priviledged from, under the Law ; and I dare not be peremptory in asserting, that Ministers have this priviledge continued under the Gospel.

2. *Ministers are subject not only to more Distresses, and Sufferings, but also to more Diseases, and more bodily Infirmities than others.* They are to be the Lights of the World, and they are as a Candle set upon a Hill, which flares out before others.

3. *Mini-*

3. Ministers Lives may be shortned, as well for other Mens Sins, as for their own. We may with trembling, consider what manner of Ministers God hath in our day taken, or snatcht from us by different diseases. I'll confine my self to two instances under each Head.

Some indeed God continued long in the World struggling (I will not say to preserve) but to improve their dying Life under unusual and tormenting pains to the Churches benefit, whose Bodies were worn out with anguish, but their Souls had forecasts of Heaven, before they got loose from their clogs, viz. Mr. Corbet, who besides his Pulpit-Labours wrote a greater number of *Healing Treatises*, than any I ever heard of. And Mr. Baxter of whom his Works say so much, I need say nothing.

Some

Some others God did not continue so long, indeed 'tis impossible they should, without miracle, their pains being in a sad measure *intolerable* to those that but *sympathized* with them, *viz.* Mr. *Jeremiah Whitaker*, who was a mirror of Patience, and Mr. *Joseph Allein*, whose Sufferings for Christ little other than hurried him to Heaven in a fiery Chariot, if any bodily diseases may be called so, for their being terrible to the beholders.

Some others, whose Labours were more than ordinary, and success answerable, God laid them to sleep, without any hint to their admirers, to put up so much as one Prayer for their continuance, *viz.* Mr. *Gouge*, whom I think none will grudge the Title of the *Evangelist of Wales*, who did more for the promoting the Gospel there, than ever was done before; who

who when he went to Bed well, was found dead there in the Morning. And Mr. *Hardy*, whose Zeal (and Prudence to manage it) was such, that those who envied him his Station, were forc't to get a *By-Law* on purpose, ere they could remove him. And when he was a great Blessing to the People, whither God sent him, God put him to sleep in much like manner with the former.

Some others, God startled the Congregations with their Surprizal in the Pulpit, God calling them up thither, not only to preach but to die, viz. Mr. *Oakes*, who was (I think) as well in health as any time of his life, when he had ended his Afternoon Prayer before his Sermon, God call'd him to begin his eternal Sabbath with himself. And the next Lord's day but one, when Mr. *Kentish* had roused the Peoples attention with

N the

the mention of Mr. Oake's being so lately struck dead in the Pulpit, God made him a like instance.

Some others, who had but just begun to preach, but would probably have outstript most others, God only shewed them to the World, and snatcht them to himself, viz. Mr. John Janeway, who lived so much in Heaven, that God as it were said of him, *my Soul desireth the first ripe fruit,*
Mich. 7. 1. and this good Man soon perisht out of the Earth, i. e. ceased to live; as I remember, he never preacht more then one Sermon. and Mr. Tyro, who was but offering at the Ministry, admired by all that heard him, but God soon took him to admire himself in Glory. Thus died these Worthies. Upon whose Provocations? not their own, before. They kept off Judgments, not procured them.

God said to them as to *Ezekiel,*
Thou

Thou shalt not be to them a Re-^{Ezek 3:26} prover.

These Instances have enlarged the first Proposition. I'll be briefer in the rest.

II. *When God takes away any* II. Prop.
of his eminent Ministers by death, God requires a more than ordinary notice should be taken of it.

Which may be thus evidenced,

I. God sets Ministers for a Sign to the People, that the People may receive Instruction, as well from the Providences of God towards them, as from their Doctrine. *At Isa. 20. 2, the same time spake the Lord by^{3, 4.} Isaiah, the Son of Amoz, saying, Go, and loose the Sack-cloth from off thy loins, and put off thy shooe from thy foot: And he did so, walking naked and barefoot. And the Lord said, Like as my Servant Isai. hath walked naked and barefoot three*

N 2 Tears

Tears for a Sign and Wonder upon Egypt, and upon Ethiopia ; So shall the King of Assyria lead away the Egyptians Prisoners, and the Ethiopians Captives, young and old, naked and barefoot, even with their Buttocks uncovered, to the shame of Egypt. Here are Symbolical and Significant Ceremonies, whereby the Prophet was to represent to them, not only in *Vision*, as some suppose, but *really*, how they should be carried away captive, he must put off his prophetic Mantle (such as fell from *Elias*, when he was carried up to Heaven in a Whirlwind,) so they should go stript (not stark naked) in sorry and ragged apparel, as Prisoners are wont to be led ; so he was to walk up and down in that manner, that they might be convinc'd what should befall them. See the whole 4th. Chapter of *Ezekiel*, and *Ezek.* 12th. Chapter from

from *V. 3d.* to the *10th.* and *Ch. 24* from *v. 16.* to the *19th.* Son of Man, behold I take from thee the Desire of thine Eyes with a stroke ; yet neither shalt thou mourn, nor weep, neither shall thy tears run down, *v. 19.* Forbear to cry, make no mourning for the dead --- *v. 18.* So I spake unto the People in the morning, and at even my Wife died, and I did in the Morning as I was commanded, *v. 19.* And the People said unto me, wilt thou not tell us what these things are to us, that thou doest so? The People enquire, as well they might. What is it that we are to learn by this? These are types, what do they mean? but I'll close this with this Scripture-story. In *1 Kings 13.* A Prophet is sent to tell *Jeroboam* what should befall his Idolatrous Altar, he stretcheth out his hand against the Prophet, but must be beholding to the Prophet's Prayer, that

that he may be able to pull it to him again: For this kindness he invites the Prophet to Dinner, but the Prophet tells him, *v. 8. If thou wilt give me half thine House, I will not go in with thee, neither will eat bread or drink water in this place, v. 9. For so was it charged me by the word of the Lord, saying, eat no bread, nor drink water, nor turn again by the same way that thou camest.* But this young Prophet was seduced by an old one, who pretended God by an Angel sent to him to invite him to take some refreshment, he having delivered his message, and was returning home another way, as was commanded him; but as he sat at the Table, the old Prophet is forced to tell his guest, he had seduced him, and for his yielding to the pretended Dispensation, a Lion should kill him, which was executed that very day,

day, and the poor Prophet's death must assure both Court and City of the Certainty of the Prediction. *O what need have Ministers to be cautious lest God by their death confirm their Doctrine, v. 32.*

2. God requires something more than ordinary. *Joshua* and the People had observed the ordinary time of Mourning. *And the Children of Israel wept for* Deut. 34. *Moses in the Plains of Moab thirty* 8. *days: So the days of mourning for Moses were ended.* So many days Numb. 20. they mourned for *Aaron*; the 28. time of mourning for ordinary Persons was seven days. But of *Moses*, when they had mourned as long for him, as for any one. God now puts them upon something more. It is not enough to do only as the People that went to see Christ crucified; *They smote* Luke 23. *their breasts, and returned.* A 48.

tran-

transient Pang of Passion is not so much as the least that God calls for. Therefore,

III. Prop.

III. *When God takes away his Eminent Ministers, there is more work devolves upon others, both Ministers and People, by it.*

I. The Work *they* did must be done by others, that the Church of Christ may not be a looser by their death. And this you'll find to be hard work, for *many* to perform what some *one* hath done, whom God hath taken from us. One *Moses* did more then the seventy chief of them, who were to ease him of his burthen; he did more with God and Man in *Egypt*, and in the Wilderness, by Sea, by Land, in Peace, in War more by lifting up in hands, in prayer, than the whole by lifting up their hands

in

in fighting. *Exod. 17. 11. When Moses held up his hand Israel prevailed; and when he let down his hand Amalek prevailed.* More for the quieting and satisfying of a murmuring People than any of them, than all of them could do. What is now therefore next to be done? and by whose hands? they might tremblingly enquire, for *Moses* is dead, and if the deliverance he begun, be not carried on, they must perish. Who dare now undertake it? But I'll speak of *Moses* as a Minister, and of such things wherein we are all concern'd.

2. Repentance of the Sins they reprov'd, which are not yet repented of; and the Performance of the Duties they call'd to, which they have not yet obeyed the Call; *Your Fathers, Where are they? And the Prophets do they* ^{Zach. 1. 5, 6.} *live*

O

live for ever? But my Words and my Statutes which I commanded my Servants the Prophets did they not take hold of your Fathers? and they returned and said, Like as the Lord of Hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us, q. d. Where are disobedient Fathers? though the Prophets die that threatned them, Did not the Threatnings pursue and overtake them? and so the Word will have the same effect upon you, though the Ministers that preach it do not live to see its Accomplishment.

3. New Duties spring as it were out of their Graves. There should be a Progress in the Knowledge and Practice of serious Godliness; Can you think that God requires no more of you now than he did of our Forefathers, when he first
sent

sent the Gospel amongst them ?
 that we should know no more
 now, than those who had the first
 dawns of Gospel-light out of
 worse than Egyptian darkness ?
 that God expects no more fruits
 from you who have been so long
 cultivated, than from those that
 scarce ever heard a Conscience-
 awakening Sermon ? Surely, you
 cannot persuade your selves, I hope
 all the Devils in Hell cannot
 persuade you to think so. Be-
 sides, every Age hath its peculiar
 Truth. The Apostle *Peter*, when ^{2 Pet. i. 12.}
 he mentions his departure, tells
 them he would have them esta-
 blished in the present Truth.
 And the Apostle *Jude* tells those to ^{Jude 3.}
 whom he wrote, that 'twas need-
 ful for him to write unto them
 and exhort them, that they should
 earnestly contend for the Faith
 which was first delivered unto the
 Saints. Doth it not concern us

diligently to enquire what may be the Doctrine of Faith, which God calls us now earnestly to contend for? Give me leave to propose it to your Enquiry, Whether it may not be the Doctrine of the Kingly Office of Jesus Christ? Mistake me not, I urge no other Contentions than that which every one will grant to be a Duty, namely, strive with God, in fervent Prayer for his fulfilling all the Promises that concern Christ's mediatory Kingdom, in short, that God would grant what Christ hath taught us first to pray for, *Thy Kingdom come*, that Christ's Kingdom may be advanced, and Satan's Kingdom may be destroyed. And strive with Men by the most forcible Arguments that the Scriptures furnish us withal, to be Christ's *willing People in this day of his Power*. And to strive with Enemies with the most piercing

Con-

Convictions, that those *Arrows* may be *sharp* in their Hearts to wound, and *heal* them. Christians, pray, let it be your great care to approve your selves to be the faithful Subjects of the Lord Jesus Christ, without any reserve of either Sin, or Duty.

4. New Sins, like new Diseases, are peculiar to special times, for the Cure of which we must apply proper Remedies. We yearly speak of new Fevers, when they are but the same with some peculiar Circumstances. So in spiritual Diseases, several times have their several dangers. *After my departing shall grievous Wolves enter in* ^{Acts 20. 29.} among you, not sparing the Flock, v. 30. *Therefore watch, &c.* and v. 25. And now behold, *I know that ye all among whom I have gone Preaching the Kingdom of God shall see my face no more.* When raven-
ing

ing Wolves can no more *worry*, then Seducers will be busie to *pervert*, and when watchful Shepherds are taken away, 'tis then time for the Sheep of Christ to be sensible of their danger, that they may neither be *frighted*, nor *flattered* out of the Fold of Christ.

Prop. IV.

IV. While the Sense of the Death of any Eminent Minister is fresh upon us, we should take that advantage of getting an abiding benefit. When the Iron is hot, then is time to strike, to fashion it into that useful form, that it must abide in till it is worn out. Whose heart is heated and mollified by such a Providence as this, let it not cool again without some powerful Improvement.

The

1. The Circumstances of such a Providence, which are, most affecting; will wear off, if there be not great care to preserve them in their present vigor. We are in many things more affected with the Circumstances, than with the things themselves. Do but observe it in those signal Passages of God's providence towards you, which you did presently put down in writing, to keep by you; when some Years after you read them, doth it not bring to mind those Circumstances that were forgotten?

2. Several things of great moment fall out but once in our Life, and perhaps you'll find this to be such a Providence, when you considerately consider of it.

I think every one that will but seriously reflect upon the Providences

dences of his own Life will find himself furnished with instances of this kind, both in the things of this Life and a better. *Some speak peremptorily, that every one hath, some time of his life some providential offers of worldly advantage which if it be let slip, they never have a second offer like it.* — Nay more, they say, there's never any one under *overwhelming* pressures, but if he had complied with some *hints* of Providence, he might have *prevented* it: I will not divert strictly to examine this assertion, because 'tis not my business to preach a worldly Lecture. But observe it therefore in Spirituals. *There's not any one now perisheth under the Gospel, but if he had, or would comply with the strivings of the Spirit he might be saved.* You will say, 'tis only the *Elect* shall be saved. I say so to. But add then; *There is not any one in the*

the World ([redacted])
[redacted] can prove he
is not elected. I grant 'tis easie to
prove that they are not yet effectually
called, but who can prove they
never shall be. Though *Salvation*
be of Grace, yet *Damnation is onely*
for Sin. There's not any one in
the World, ever was, or shall be
damned, *onely* because he was not
elected. Do you therefore catch
at the offer of Salvation, and let
not *one* offer slip: Perhaps you'll
say, this Counsel is too late, you
have let many slip. Well, but be
intreated to slip no more, cast thy
self at the feet of Christ in a way
of Duty, and there humbly re-
solve to live and die. I do once
more in the name of my Master
invite and *adjure* thee to accept of
this offer, do not neglect it, *it*
may be thy last; thou canst not
of thy self close with it, call in
help from the Spirit of God, take

P

Pro-

Provocation and Encouragement
 from the Apostles way of urging
 it. *Work out your own Salvation*
with fear and trembling, for it is
God which worketh in you, both to
will and to do, of his good plea-
sure.

Phil. 2.
12, 13.

V. Prop.

V. The present time is always
 the fittest for the present
 Duty. What is our present
 Duty? There are peculiar
 Seasons for particular Duties,
Eccles. 8. 6. Because there is
a time and season for every
work, therefore the Misery of
Man is great upon him. Here
 it is that we blunder, and
 run our selves into confusi-
 on, in perverting our Duties,
 in doing that first which
 should be last, and putting off
 that to the last which should
 be first. *Seek ye first the*
Kingdom of God. We tire
 our selves in hunting after the
 World,

Mat. 6. 33.

World, and when we are weary, we would have rest, not in Heaven, that's a Holy place, possess'd by holy Inhabitants, Holiness is hated about all things, let it be called Heaven, but let it be a Turkish Paradise, a place of freedom from Misery, and an enjoyment of sensual Delights. Thus we pervert both means and end, and while out our life in a *Dream*, till we *awake* in Hell. At best we lose our Tyde, and then must row against it all the way. Whereas the hardest Duties of Religion, did we but mind their season, would be made graciously natural to us.

I. Consider what help God ordinarily affords for present Duty, which, if that be neglected, he

sometimes offers it not again. Should we reflect upon the Duty God now enjoined in this Verse, and remember what God did to their immediate Ancestors, *Numb. 13. 31, 32. V. 30. And Caleb stilled the People --- and said, Let us go up at once and possess it, for we are well able to overcome it, v. 31. But the Men that went up with him, said we are not able to go up against the People, for they are stronger than we; compare this with Num. 14. 37, 40. v. 37. Those Men that did bring up the evil Report upon the Land, died by the Plague before the Lord, v. 40. The People rose up early in the morning, and got them up into the top of the Mountain, saying, Lo, we be here, and will go up into the place which the Lord hath promised; for we have sinned. The sum of the Story is this; 'twas their Duty to go presently and take possession of Canaan.*

naan. Those that discouraged them to this Duty, God struck them dead suddenly: This startles the Survivors, they did but sleep upon it (or rather wake upon it) one night, on the very morrow morning, they'll go to rights to *Canaan*. No, 'tis too late, God refuseth the Conduct of them, there's never a Man of them shall ever see *Canaan*. Think of this over again.

2. The oftener present Help for present Duty is neglected, the more likely it is that God is upon his departure from such a People, *Jer. 16. 21. Therefore behold, I will this once cause them to know, I will cause them to know mine hand and my might, and they shall know that my Name is the Lord, q. d. once for all, and I'll trouble my self with them no more.*

And

*Deut. 34.
10.*

*2 Kings
18. 5, 6.*

*2 Kings
23. 25.*

And now God saith, *My Servant Brand is dead.* Perhaps some may be ready presently to say, Will you compare him with *Moses*? It is said, *There arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face.* You may observe, several Persons are commended in Scripture as *Non-such* Persons for some peculiar Excellency, wherein they excelled others, though some in other things excelled them, e. g. *Hezekiah trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, nor any that were before him, &c.* For trusting in God without calling in *Heathenish* Succours, none like him. So of *Josiah, Like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses,*

nei-

neither after him arose there any like him. For his diligent care to root out Idolatry, and establish the true Religion, none like him. And of John Christ saith, *Among them Mat. 11. that are born of Women, there hath* ^{11.} *not risen a greater than John the Baptist.* Other Prophets prophesied of Christ to come, John Baptist could point to him, and say, *Behold the Lamb of God which Joh. 1. 29* *taketh away the Sin of the World.* He could shew him to be already come. And the blessed Apostle saith of the Galatians. *My temp- Gal. 4. 14.* *tation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus, q. d.* If Christ Jesus himself had come amongst you, you could not have been more kind to him then you were to me. In a word, I will grant Moses excell'd all the Prophets, not only in the Sublimeness of his Prophecie, but

but in the Excellency and Multitude of his Miracles. In one Age he wrought Seventy six Miracles, when all that were wrought from the Beginning of the World to the Destruction of the first Temple were but seventy four, as some of the *Jewish* Masters count them. *Moses* had an Hundred seventy three Colloquies with God, which we read not of all Prophets besides.

But yet if you will consider *Mr. Brand*, though I compare him not with *Moses* in the fore-mentioned Particulars, yet I could mention more than I dare. I'll therefore wave all that I have to say, and come to that which I would and should come to, after all that can be said, and that is, Application.

The

Application.

I'll begin with a word of Information ; But I fear the *Be-lialists* will call it a Use of *Consolation*, That *Mr. Brand* is dead ; What was said of the two *Witnesses*, may in its measure be said of him ; *They that dwell upon the* Rev. II. 19. *Earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt upon the Earth.* We shall never be troubled with his *Zeal* more ; we were uneasy whenever we came where he was, tho' he said nothing to us, we were in fear, he would awaken our sleeping *Con-sciences*, and make them fall upon us, that we should have much ado to quiet them ; but now, he will never disturb us more. I will not stay with these ; only leave one word with them. That though they would not hear it from him,

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yet,

yet, unless by some other hand, they take the Counsel he did, or would have given them, *viz. To turn from sin to God, they will never go whither he is gone.*

But the little Application I intend shall be to those who will receive it.

I. To my Brethren therefore let me address my self. And seeing God by his Providence hath singled out the meanest amongst you to be your Remembrancer, do not slight the Message for the Messenger's sake, but receive it for its *moment's* sake. God speaks to you by (shall I call it) a visible voice, and should we not answer as Paul did to Christ upon his first powerful speaking to him. *Lord what*

Acts 9. 6. wilt thou have us to do ?

I. *Reflect*

I. *Reflect upon what you have heard, and seen of Mr. Brand.* This will requite your second thoughts, the most sedate thoughts, and till they present you with a better Method make use of this, *viz. Withdraw your selves as you do for secret Devotion, and there with awful Apprehensions of God's special Presence, thus (or in a more transporting manner) bespeak your own Souls. O my Soul, here's an Employment worthy of thy self! Here a Minister of Christ indeed! Here's* Ija. 42. 2. *one that made no noise in the World, but did his Master's work in his Master's way! Here's one, whose Body, and Soul, and Estate, and Interest were all vigorously laid out for Christ! Is not this Example worthy thy Imitation? shall no more use be made of this, then of a Squib, to be thrown away for a blaze, and a noise, and there's an end of it; or to use a better Metaphor, shall it be only*

only looked upon as a *Prodigy*, to be talkt of for a while, and nothing more? No, my Soul. God requires another kind of Improvement. *God's giving me notice of such a Person is a Talent I must account for!* Brethren, are you in good earnest, will you do *thus much*? If so; I am sure your Consciences will not be quiet till you *do more*.

2. *Put down in writing what in his Life your Consciences charge upon you to be your Duty to imitate.* I'll suppose you now in the *Secrets of God's presence*, wholly taken up with such (as more spiritual) Soliloquies. *This, and that he did, which I do not.* This and that, *he did, otherwise than I do.* I cannot but say, *'Tis my Duty as much as his* to fulfil my Ministry, where he had *gracious* Ability to discharge his Office, I may have the
like

like to discharge mine. I'll therefore put down my *present Sentiments* of these things, and lay them by, for further Meditation and Prayer.

3. *Every day review what you have written ; do it with Meditation and Prayer.* Where you left it the day before, endeavour to take it up with the same (or greater) Sense of being concern'd for the Souls of those to whom God sends you, he hath done much ; it cannot be denied, but what hath been done, may be done. Here's one gave up himself more entirely to God, and to do good than I have yet done. What, though his worldly Estate was better than mine, shall I therefore imitate him in nothing ? What ! do nothing more than I did before ! Think of it and pray over it again, and lay it by again, till it be *ripe* for a Resolution.

4. *Take*

4. *Take it up again, and read it over, and pray it over, and think it over, with subtracting, adding, altering as upon the most mature deliberation the Matter requires, and then bring it to a serious, humble, and temporary Resolution; and whether you will bring that Resolution under another refining. I submit it to you, but when it hath come under your last hand mould it into a Cautious, Self-dying, Temporary Vow: You know my Brethren better than I, that well composed Vows are extraordinarily helpful for the doing of extraordinary Service, and they are ordinarily blessed with more than ordinary Success, but the Success depends much upon the manner of their composition. I have named three Qualifications, which must be inseparable, namely, Cautious, for rash Vows involve the Soul in dread-*

dreadful Perplexities, that many gracious Persons never extricate themselves while they live. And they must not only be Cautious, but *Self-denying*. I think I may say 'tis universally true, without so much as one exception, that a *Self-confident Vow is always broken*. What we undertake in our own strength, God not only in *Justice*, but in *Mercy* shews us our folly; the more we live at a Dependance upon God in every thing (in a way of Duty, not of Sloth) the more infallible is our Success: Add one Qualification more, and that is *Temporary* not perpetual; mistake me not, I am not speaking of *Baptismal Vows*, or of those that make up (as it were) the *Substantials* of Religion; but of *prudential Vows*, that help us to the better performance of some special Duties; it is superfluous to speak here against *Papish Vows*, the word *Temporary* excludes

excludes them; and well may they be excluded; who exclude all but themselves from being religious, they call all their own Clergy *Secular*, *i. e.* worldly, that are not under some of their *perpetual* Vows; to them they appropriate the Title of *Regular*, and count their *Votaries* the only Religious among them; but all I aim at is this. Many whose hearts are set for God whose *Judgments* are newly informed, whose *affections* are warmly engaged, and whose *Consciences* are tenderly convinced that they must do their *utmost* to get assurance of their own Salvation, and then their *utmost* to promote the Salvation of others, and they would fain have the same *Impression* abide upon their Spirits without *any* abatement; and therefore they bind themselves to such *Severities* of Religion, that the *Change* of Providence render *impracticable*, and to what they intended

tended to be a *furtherance* proves a *hindrance* of the end they designed: Therefore let your *Vow* be *Temporary*, and do by it, as you do by a *Lease* near its expiration, renew it again, with what alteration of *Circumstances* is necessary, *without any abatement of the substance of your vow.*

My Brethren, I pretend not to teach you; this is all I aim at. I beg of you to do *something more after the proposing of this Example, than you did before the proposing of it, what to do, and how to secure the manner and the continuance of doing it, I leave wholly to your selves, and to the Spirit's direction, I only beg, that this Example may not be lost to you.*

R.

II. To

II. To private Christians ; so far as what I have offered to my Brethren is suitable to your Station, make Conscience of it ; But add,

1. *Improve Ministers while you have them*, you cannot but be sensible, God is removing them apace, and which of you hath not said over some Ministers of your particular acquaintance, *had I thought God would have taken them away so soon, I would have better improved my acquaintance.* Do it now with those that remain, make the best you can of them, all manner of ways. In hearing of them, *avoid two Rocks*, be neither wanton, nor censorious ; do not swallow all you receive like Pills without chewing, because you esteem the Preacher, nor *Wyer-draw* what is delivered, because of prejudice. Do not refuse wholesome Truths, because they

they are not *dress* up to your liking : Nor commend what is blame worthy because it *suits* your humor. How *many better then your selves would welcome what you nauseate*. Many hungry Souls would count your Orts a Feast ; in short, if you did but consider this one thing in Mr. *Brand's* ordinary composing of his Sermons : Surely 'twould make you cautious of hearing of Sermons ever after, namely, the more then ordinary time that he spent in Prayer, methinks it doth as it were naturally prompt you to be proportionably much in Prayer, that the word preached may be savingly profitable. Christians I propose it to your Consciences , whether serious praying, secret prayer *before and after every Sermon you hear, would not do much to cure you of your faults of both hearing and practise*. Though we *trifle with Men*, we dare not do

so with God. A few *serious Minutes* with God *before* and *after* a Sermon, pray, try, *whether 'twill not work Wonders.*

2. *Acquaint your selves more familiarly with some one, or more Ministers, that you have or may find specially beneficial to your Soul.* Though there's no sufficient Scripture-warrant for a *Popish Confessor* to have a *Key to your Conscience for secular Advantage*, yet there's sufficient warrant for Christians to *ask* and *Ministers not to dare to deny particular Advice* and *Encouragement* in all *emergent Cases*. Where *Pastors* and *People* are *duly communicative* for ends *purely Spiritual*, 'Tis no *small advantage* to both: *Ministers may learn as much to help their Preaching, as People may learn to guide their Practise.* But,

3. *Do*

3. *Do not trouble your Ministers with things remote from practical Cases of Conscience, but about your own present Duty.* Christians I would charge you to weigh every word in this direction; do not trouble your Ministers, by diverting them and your selves from what's of moment to what's trivial, (unless it be when it may be a Duty to unbend their Bow, for refreshing their tired Spirits) however pleasant it may seem to be, 'twill be a *Trouble* to review. Then let it be *your* Ministers, some run up and down, and settle no where, who are at best but like those *Deer* that leap over the Pales, who though they meet with better Pasture then the Park affords, yet they are leaner than those that stay in their Enclosure. Such planetary Christians, though they converse with worthy Ministers,

Mat. 12.
36, 37.

sters, yet 'tis ordinarily about things remote from what is spiritually profitable, they will ask Problematical Questions, and be sure like the *Lapwing* to make the greatest noise far from their Nest; they will not come near any thing that comes near their Conscience, but all the words they speak are such as Christ calls *unprofitable*, i.e. neither they, nor others can profit any thing by them; whereas your discourse with Ministers should always be of what may properly enough be called a Case of Conscience; their business, and their very Recreations should be reducible to Cases of Conscience, and that not only Cases of Conscience, but *practicable* Cases of Conscience; not Cases like the *Cobwebs* of the *School-men*, finely spun but of no use, but of those things that concern *Duty*. Notions will not save us, we may towre high in Speculation

tion, and drop into Hell; it should be our Ambition to know words and *things whereby we may be saved*. And 'tis not enough to know what is Duty; but what is our *own* Duty, we are too apt to remember what is said to be others Duty, and to twit them with the neglect of it, when we neglect our own. *Peter* himself said to *Christ*, when what he spake should have engrossed his thoughts, about his own greatest concern, *Lord, Job. 21. and what shall this Man do? Jesus 21, 22. said unto him, if I will, that he tarry till I come, what is that to thee? follow thou me.* Mind your *own* Duty, to seek direction how you may direct those that are under your charge to do their Duty, *that is your Duty*, but do not concern your selves with that which doth not concern you, as your *own* Duty; if you do, the *least* harm it doth you, is the necessitating you

you to omit your *present* Duty, you juggle out your *present* Duty; and that is the last thing I mentioned in this Direction. *Let your Enquiry always be about your present Duty*; you will find this to shake off many Impertinencies; this will contract your work into a narrow compass; this will facilitate your greatest difficulties; for this you may pray in Faith, for God's assistance and acceptance; the well discharge of your present Duty, gives you the fairest hopes, that when that which is your future Duty shall come to be your present Duty, you shall graciously grow up into a capacity to discharge it.

I'll name but one thing more;
4. *Exercise and evidence your real profiting by the Ministry you sit under, by discharging all your relations with suitable Godliness.* You have now your liberty
to

to choose what Minister you please; what choice ever you make, let it *not* be with the *despising* of others; bless God for the manifold Gifts and Graces to his and your Servants, for Christ's sake: Do not confine the Church of Christ to a Party, *His little Flock would be a little Flock indeed, should all be excluded, that do not worship him the same way.* You choose a Pastor [be sure it be one whom Christ owns as is under Shepherd] you take him to be the fittest for you (though he is not so to others) do you make it your business to be the best Christians, the best Husbands, the best Wives, the best Parents, the best Children, the best Masters and Mistresses, the best Servants, the best Neighbours, the best Friends, the best Dealers, the best Companions. Dear Christians be covetous of the best Graces, be ambitious of the best

S

Pri-

Priviledges to put it beyond doubting, that you are the Son and Daughters of the most high ; you are the Children of Adoption, and Heaven is yours by Inheritance. *As you have therefore received Christ Jesus the Lord, so walk ye in him. Root'd and built up in him, and stablished in the Faith, as ye have been taught, abounding therein with Thanksgiving.*

III. To Youth : 'Twas to Young ones Mr. Brand delighted to speak (in some respect) above all others, to these was his *Heart* most enlarged, and his *Tongue* most fluent, and 'tis to these my *Tongue* and *Pen* are most streightned, my consciousness to my self of coming short of him in every thing, but most in this, of his holy Oratory to Youth, that Text almost frights me from saying any thing, *Job 6. 15. How forcible are right words?*

But

But what doth your arguing avail ?
Not but that I am willing to imitate him, and wish that my words might be his *Eccho*, in more then repeating, a little of that he hath spoken, and longer than for a short time, and with more than a vanishing faintness. I heartily wish that *the Spirit of God would bring things to your remembrance*; that you might not only thro strength of *Memory*, but through strength of *Grace*, remember the Counsel he gave you; what Questions he put to you upon the Questions of your Catechism, and what Answers he so prompted you to make, as to make them your own; what youthful Sins, and Temptations he warned you against, and how he prest you to *early Piety*: How he encouraged you from Christ's being the Childrens advocate against their captious Accusers, for following him with *Hosannahs*, Christ apply-

But on this point S 2

applying that of the *Psalmist* to *Psal. 8. 2.* them, that *God by them did still the Enemy and the Avenger*, i. e. they did more to the Detriment of the Devil's Kingdom than most others. I hope you will never forget, with what *evidence* of Reason, with what *warmth* of Affection, with what *conviction* of Conscience, he bespoke you for Christ. I hope you cannot but remember, *Here was his Heart, here were his hopes*, here was his sleeping, waking Thoughts, his *sleeping* thoughts, his last thoughts when he went to sleep; his *waking* thoughts, his first thoughts when he wak'd in the Morning; here was his plodding, praying thoughts, his *plodding* thoughts, how he might do good to the next Generation; his *praying* thoughts, that God would direct and bless unwearied his Endeavours. You know how solicitous he was to give you suitable Instruction, and how de

desirous that you might drink it in, as the Earth the Rain. In short, I cannot express, pray, do you endeavour, that you may practically conceive, how he did as it were travel over you, that might be the Comfort of the present, and the Blessing of the next Generation. But now *God hath taken away your Master from your Head* ^{2 Kings 2. 3, 9.} *this day*; you shall never more skip for joy at his approaching presence; you shall never more be *cheared* with his holy Charms; you shall never more be provoked by his *irresistible* Persuasion. Methinks you can do no less then cry to God for (what *Elisba* askt of *Elijah*) a *double portion of his Spirit*, not twice so much as he had (*I know not whether that may be expected on this side Glory*) but as the first-born in dividing of Inheritances, *twice* so much as *any* of the Brethren of the Family, so, *twice*

twice so much as those who have not had such helps; You will be great losers, if your gain be not proportionable to your Talents. Great are our Expectations from you; if you do not *bestir* your selves to be *exemplary* for *Piety* and *Usefulness*; good and bad will justly blame you; the good will mournfully *bewail* their disappointment, they are big with hopes, that those who were *the chief* of his *Care* and *Charge* should stand up in his stead, and make it their business to do that by many hands, which he did alone, that the Church may be no loser by his death. The *bad* will with *triumph* *scorn* you (which is a dreadful way of real blaming of you) as *degenerate* Plants there needed no such cost and care to make you like them; How will you bear such dagging *upbrai- dings*? But in short, how will you

you answer it to my Master? You must give another kind of account to him, than you did to Mr. Brand; the account he called you to, was such, that what was *faulty* might be *amended*, and what was *defective* might be *made up*: But when Christ shall call you to an account (you know not how soon that will be) the State of *Preparation* will be *over*; there will be no more (no not a *Minutes*) space for Repentance; no place of rectifying *Mistakes*. Now, now is your *time*, your only time, your *fleet-ing, perishing, expiring* time. Therefore answer the *Convictions* of your own Consciences; now make Conscience of the *performing* the Promises you have made to God and him: Now do that in a way of *Faith* and *Holiness*, that Christ may say to you, *Well done good and faithful Servants, enter you into the Joy of your Lord.*

F I N I S.

Elogies were sent, in all the Languages Christ's Epitaph was written, (if I may so call the Inscription upon his Cross) but I'll only present you with these;

Upon Reverend Mr. Brand.

The helpfullest of Ministers and Saints:
His Work God blest with Grace, or with restraints.
On those who felt neither of these effects:
Much may they fear, their hardning for neglects.
All sorts who knew him best, they him most pris'd.
Strangers alone they were who him despis'd.

Behold, Report, Admire, never Disdain:
Read'ly to imitate him Heaven to gain.
All worldly Happiness, it shrinks before:
Never to vy in competition more:
Death is at hand to open you the Door.

Awake, exhort, provoke the Use o'th' Story,
December the first he Was taken to Glory. 1691. A.

Upon Reverend Mr. Brand.

When Primitive Devotion, Zeal and Love
Fled back to th' Ark like Noah's weary Dove,
Heav'n left some Sparks behind, to let us see
What once we were and still we ought to be;
Some few good Men, and this was one, to save
A sinking World, not only just but brave:
Nobly he stemm'd the Tide; vast Seas roll by
And dash the Rock, but could not mount so high:
The firm Foundation could not sink or start,
'Twas deep and sure, a meek and humble Heart.
The noisy Bar the Road to Wealth and Fame
He shuns those gawdy Toys below his aim,
The despis'd Gospel all his Thoughts did claim:
Nor rashly did the sacred Charge invade,
He chose it as an Office, not a Trade,
Trembling the weighty Task he undertook,
But when engag'd did never backward look.
His Zeal alike well plac'd and well design'd;
Neither luke-warm, nor raging, cold nor blind:
Sworn to no Party, in no Interest he
But that of common Christianity.

So sweet, so affable, his Mind, and Face,
 He prov'd, Good-nature was no Foe to Grace.
 His Charity, like Heav'n's, confin'd to none;
 Not, even the worst but shar'd his Rain and Sun,
 Tho' with a kinder Influence still he view'd
 Those few, who spite o' th' Fashion, dared be good.
 Improv'd ev'n old Disciples, gain'd the young,
 And dropt Instruction from his silver Tongue.
 These had his Soul, and his true Friendship try'd,
 With these he pray'd, for these he liv'd and dy'd.
 Lov'd 'em so well, that when Heav'n call'd away
 Almost he's in a strait to go or stay.
 Till Meditation did the Clouds remove
 And show'd the Glories of the Blest above.
 What Mansions in his Fathers-house prepar'd,
 What Joys by Mortals never seen nor heard:
 Then like the Hart whom the hot Chase invades,
 Who plunges in the Brook from his lov'd shades,
 His thirsty Soul breaks out with eager haste
 And finds those Streams of Bliss he dy'd to taste.

S. W.

Upon the Death of the Reverend Mr. Thomas Brand.

I.

DEath Commands silence; but *his Death Forbids:*

He Dead must *Speak* by his *surviving Deeds*;
 Whose *Life was Action*, and his *Actions Life*;
 Purg'd from *Dead Works*; in *Vital Issues* Rise:
 When once the *Quick'ning Spirit* from above
 Breath'd in a *Living Faith*, and *Active Love*:

But *Slew* him first; while to his *Naked Eye*

It did present that *Dreadful Majesty*,
 Which put him to *Isaiab's* *doleful Cry*.

His Lips *unclean*, and *Their's* *amongst whom he dwelt*,.

Himself undone; till the *Live Coal* he felt

From off *God's Altar*, *purging Sin* away,
 Then answer'd, *Here I am, send me, I pray*.

Our *Gospel-Altar* gave that *Holy Fire*,

Which to a *Gospel-Temple* did *aspire*:

That of our *Law* no longer could *content*;
Seraphick Love must on *God's Work* be sent.

And *sent* he was much like another *Paul*,
 Struck down, he *Heard*, *Reviv'd*, *Rose* at *Christ's Call*;
 Amongst his *Brethren Labour'd* more than all.

T

II. To's

II.

To's Father's Name, or Church was no Disgrace;
None he would do: Had no desire to Rase l
Whilst Build he might not, in his Father's place:
Who Dignify'd by her, yet far outvy'd
That Grace, and her more highly Dignify'd
By such a Son: Whom (ah!) she had not known,
When in a Croud, she did him too disown:
Had she foreseen, sure, for his sake alone,
Black Barib'mew had never Outed one.

But he his Filial Duty ne'er forgot;
No more her Name, than his own Soul would blot:
Strokes, aim'd at her, he'd with his Peril Ward;
And to her Worthies paid a just Regard;
Not Bribe'd; Whilst he with Generous Content
Her Titles mis't, his own fair Income spent,
Not Held of her; yet Turned to her Use:
For that's True Schism, and the worst Abuse,
Which Vogues Our Church not served, but undone;
When Souls to Christ's by all apt means are won.

III.

This his grand Project; this his single Aim
Not ty'd to Party, Interest, or Name:
The Christian Sum with differing side agreed,
In God's Ten Words, Christ's Pray'r, the Apostle's Creed:
No Fire-brand but a burning, shining Light,
His Love as fervent as his Knowledge bright:
This Pass't not up his Mind; That Edify'd
His, and who knows, how many Souls beside?

His Tongue, Feet, Hand, and even Purse could Teach:
His Season'd Speech would daily hourly Preach;
Yet sweetly flowing Charm'd, and Chain'd the Ear,
Whilst he could speak, swift and intent to hear.

What some would stories call, were Parables,
At once to Please and Prese; Sacred Spells,
Could Heav'n lure down to Earth, Earth raise to Heav'n:
Such Help to Men; Such Grace to him was given!

Words, backt (and edg'd) by his rare Bounty, cou'd
From Flint supply the Desert with a Flood.
His wise Reproofs, as Light'ning darted in,
Could melt hard Hearts, and never rase the Skin;
No Scar would make wit out yet wrought the Cure within.

IV.

His Sermon not a Chance starcht Common place;
But drawn to suit the Peoples studied Case,
From a Try'd Word, by Pray'r, and searching Thoughts,
With one days Waiting. Weekly to be Taught
Himself of God to Teach Men, as he ought.

His *Ten* he'd follow home ; and *Hearers* too ;
What *Preaching* could not, *Conference* might do :
On *all*, and *each* he'd spread the Gospel-Net :
Not only *sow* at large, but singly *set*.

He'd *plow*, or even *dig* the fallow Soil ;
Plant, and then *water* with incessant *Toil* :
Would do the *Work* of an *Evangelist*,
Humbly *Conceal'd* under the *Catechist*.

V.

A *Catechist* *accomplish* every way,
Truth to *Commend*, as well as to *display* :
A *Master-builder*, who could surely lay
The right *Foundation* 'gainst a *Trying* day.

Loose Truths, he knew *lest understood*, soon *lost* ;
And *Pulpit-Summaries* too *big* for most :
An oft *Rehearsed Scheme* they must *retain* ;
Well might *conceive*, what their own *Words* made *plain* :
Hardly could *doubt*, what they were brought to *prove* ; } *Pag.*
Or from their *undertaken Duty* move ; } *48.*
And least of *all*, when wrought into their *Love* :

Persons he'd *singly*, *Truths* *conjunctly* *Teach* ;
Hearers should *speak* them ; and the *People* *Preach*,
Call'd, and *Conducted* to a sound *Reply*
By *Questions* *suiting* each *Capacity*.

And well he knew, under such *gentle Rain*,
" The leaking *Sieve* must yet a *Dew* retain ;
" And *Fruitless Trees* a *Leafie* *Verdure* gain.

He taught not *Parrots*, nor would whisper in
Such *sounds*, as *empty Heads* should give *agen* :
Would *sence* by *Words*, *conveigh* with *holy* *slight* ;
Apt Words *suggest* by *sence* *conveigh'd* *aright*.

Mind, *Conscience*, Will he'd *thoroughly* *Catechize* ;
Yet not *Confess* the *Man* ; Each *power* *surprize*
By *Christian Wiles* for *Christ* ; with *Holy Paul*
Would, to *save* some, become *all* things to *all*.

VI.

He far *above* the *World*, could yet *descri*
Wisdon's hid *Paths* *below* ; But *drew* the *Eye*
Still to attend th' *unerring Pole* *above*,
By which *himself* did *safely*, *calmly* *move*.

His *Morning*, *Evening-Dews* the *Word*, *Praise*, *Pray'r*, }
(And even these a *Heavenly Manna* were) }
The *Happy* *Horse* should with his *Closet* *share* ;
Thi's knew him *early* oft, long on his *Knees*,
Constant at *Study*, and to him, who *sees*
In *secret* often *Fasting*, to *prepare*
The *Food* of *Souls* with *utmost Pains* and *Care* :

There a *John Baptist* ; Coming thence he'd be
Sweet, like his *Lord*, and innocently free ;
Wife to win Souls by Christian *Courtesie*.

Thrice Happy Orb, where e'er this Sun did shine,
Wiose *Heav'nly Course* shed Influence *divine*,
Meted the *Hours*, and number'd out each *Day*
For all, that would observe his *constant way* :
His daily *Weekly Motion* ; yea his *Rest*
So *Measur'd*, they were *Measures* for the *Best*
Standing one day, or going back had been
A *Miracle*, in him was never seen.

Heaven's *Kindness* in him shone to *Good and Bad*
Those his *Light* blest, and these his *Warmth* made *Glad*.

Forth from his *Native East* this kinder Sun
Rejoyc'd a large, repeated *Course* to *run* ;
To barren *Climates* he would gladly bring
Thō *swartest Winter-storms* a *Gospel-spring* :

But (ah!) more *swift* than *strong* ran out of *Breath*,
Sunk in a *Sea of Tears*, that wail his *Death* ;
Yet from his *Highest South* did not decline ;
Set upon Heaven's *Prime Meridian Line* :
There does, thō *hid* from us, more brightly *shine*.

VII.

But, O the *Light* dispers'd throughout this *Land*,
(Yea *Life* convey'd) by his *Instructive Hand* ;
Which rightly found what here he had to *do* ;
Writings, too many were ; *Readers* too few :
There he'd Cull out the *Best* ; Here all invite
On *Free-cost* ; or for *Colour* ask their *Mite*,
Who *Starving*, yet his *Treat* accept'd not,
Till they might *seem*, at least ; to *Pay* their *shot*.

Pag. 57, 58.

Spred thus the *Sacred Writ* more *common* grew ;
Yet, better *known*, was held more *Sacred* too.
None *Bought* more *Truth*, or *Weightier* than he ;
None would less *Set*, or *Give* it out more *Free*.

The *Happy Scene*, that *Great Assembly* drew,
By *England's* publick *Doctrine* vouch'd *True*,
By *Ireland's* Learned *Prime* voted *best*,
With *Cumber's* for the *Temple Service* dress'd,
Sent out by *Thousands* lodged every where,
Freely to Teach *God's Knowledge*, and his *Fear*.

Pag. 46.

VIII.

That *Hundred thousand* times repeated [*Call*,]
Answer'd by *Thousands* ; yet not heard by all ;
[*Directions*] too, with [*Now or Never*] prest,
And many more by [*Everlasting Rest*]

Commended he from the Great *Baxter's Pen*
Spred in an Age how blest with two such Men!

He, at the Head of Twenty thousand [Guides] *Pag. 55.*
Drew after those as many more besides;
All Offering Freely, or at lowest Price,
To lead Men to the Heavenly Paradise.

Pink, Caley, Wade, Dent, [Scudder's Dally Walk] Pag. 56.
With [Reyners Rule] and (to prevent a Balk)
The [Vindication] of that Godliness,
They Teach, some Mock, few Live; tho' most profess:
These giv'n to make Men Practically Wise; *Pag. 57.*
To such a Word Polemick might suffice;
Pos'd against that witch Most, Worst Errors does comprize. }

With more and larger Volumes, showing forth
At once their Authors, and the Donors' worth:
Some in the Plainer Dress of Charity;
Others to Court Acceptance by the Eye:
Here Golden Drops; but there a Learned Show'r
Into some Students Laps he'd frankly pour.

IX.

His Purse as free, as were his constant Pains;
Souls to deliver from their Captive Chains:
On froward Patients, backward Clients. He
Would rare Advice bind with as rare a Fee,
Answer'd their Need, or honour'd their Degree. }

Whilst he the Body fed; Twice Welcome Guest,
Whose Soul would Welcome its Presented Feast!
They whom his Cost could fit for an Employ
Civil, or Sacred, were his Crown his Joy.

The Care and Charge of num'rous Churches he
Sustained by Apostolick Charity;
As first he rais'd the People, Pastor, Place,
Which oft his Pains would help, his Presence grace.

The Catechist he planted every where;
And oft would be, throughout his ample Sphere.

His'd not a few to Teach, more to be Taught;
Books for the most, and Time for many Bought,
Outdoing Mammon's Pay, the Poor had earn'd,
While they God's Work (their Christian Calling) Learn'd:

Conform to Christ, He, to enrich the Poor,
Made himself so; Would still exhaust his store;
As that came on, his Bounty did advance;
Reserving but the Entail'd Inheritance,

A Root of Growing Liberality,
Which, whilst he liv'd, was certain not to Die:
(May but his Spirit with that Manile go;
And Charny shall never fail below.)

His

His Income, all Return'd each Year above,
Put out to Use by Acts of Faith, and Love,
He's now admiring in its vast Encrease,
Made sure for ever, Crown'd with joyful Peace.

X.

How Blessed he, who only would receive
Of Heaven's Free Gift, that he might freely give:
God's Almoner, a Bishop tho no Peer,
[To Church, and Poor a Just, kind Overseer.]

He knew his Order free for Marriage-bands;
Was Free in them; they could not Tie his hands:
A Match (for him by Heaven's Care design'd)
He found Well-sure to his Generous Mind:
Thus, Clear of Popish, feigned Chastity,
Did ev'n their Fame of Charity outvie:
Tho half can scarce be told, his Right-hand did,
Which from his Left industriously was Hid.

Children he had; Born, not for Earth, but Heav'n;
To him, that gave them, so intirely given;
The Covenant for them, so Improv'd and Press'd,
God took them Early Ripe to Endless Rest.

Thus, was he still Surviving Glorify'd;
He walkt, his liv'd with God: And when he dy'd,
Left a Name better than ot Children here;
Souls Born to God, and Nurin'd in his Fear.

XI.

His Care for Heaven was: He Heaven's Care; Pag. 62, 64.

None should be set; or he escape the Snare:
Once Way-laid, to be seiz'd Heav'n's Prisoner;
Made Heaven's, at Large, just till the Coast was clear:
'Twa-fit His Feet should hold their Liberty;
Whose Tongue, Hand, Purse, to Hell's despite were free }
But (Ah!) He spent himself too Lavishy:
His Body h'd not Respite, scarce Repair;
Souls did so far Engross his Time and Care.

Till, forced lest to Work, he seem'd Confus'd;
Earth grew a Prison to his Heav'nly Mind:
His Three Years Weakness, and continued Pain
Hung on his active Soul, a heavy Chain;
Form'd in the Feverish Fire of Native heat,
By Pious Travel rous'd, enrag'd by Damping Wet:

His Legs, now Fetter'd, Sae'd; Tho' ev'ry Part
Pain ran, in vain Pursu'd by Medick Art;
Yea tho' it sometimes made a daring Halt,
As from his Side the Vitals to Assault;

Or fixed like (tho' since 'tis fully known
His Temperament had nothing of) the Stone:
An *Asthma* too Essay'd to stop his Breath
What Skill could Loose such Twisted Bands of Death?

XII.

He meekly follow'd as his Captain Led;
In doing, and by Suffering Perfected:
Sence overwhelm'd, Faith was his Ease, and Rest:
His Soul, in Patience quietly possess'd,
Humbly ador'd God's Love, and long'd to see
The Face so sought by Faith, Hope, Charity }
He Greatest in this Greatest of the Three:
Misgiving Fear could not his Torment prove.
Who was ev'n here so Perfect grown in Love:
When Work he might not; Fain he'd go to Rest;
Could choose to be Dissolv'd, as far the Best:
Prepar'd, as one Wise even to Presage
That Midnight-Cry, which Call'd him off the Stage
Who, like his Saviour, (tho' him Crucify'd.)
But Easier far, a Bleeding Victor dy'd;
And went in Triumph to Heav'n's Wedding-Feast
If Love be Welcome there, a Welcome Guest.

The Honour due to such a Memory
Must lay a Tax on all Posterity:
A Minor Prophet and a far less Poet
For his own Age alone can never show it:
Men, Christians, Ministers, so many Made,
More by his means Improv'd, yet more Essay'd;
With all, who Owe a Service to that Lord
He so well Serv'd; should their best Aids afford,
His Name with just Acknowledgments to Grace,
And with his Vertues fill the vacant Place:
This Composition needs must fall too Low
All I can Pay, is not the Tytle

J. O.

T O

To the READER

On the BOOK.

Read here the Effigies of a lovely Soul,
Compos'd with a mysterious Harmony
Of what soe're was great and good; Behold,
The Parts rude draught the curious Texture, be
Alone that formed it so good
With that same Wisdom understood,
A Soul too pure to act a Body here,
Too great to be confin'd to a Clod of Earth;
And shackling dull Mortality to bear,
Impatient to be gone as 'twas for birth,
Too resolutely brisk by far
To keep's frail Cottage in repair.
Blest Martyr (so I dare that Hero call,
As well as those who mount the Heav'n by fire,
Who sacrifices quiet Life and all
Pught on by uncontrollable desire
To serve the Lord) thy Mem'ry shall (fall
(Without our Praises) grateful be till this vast Fabrick,

J. E.

FINIS.

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Hall
ick.
E.

THE
L I F E
AND
FUNERAL SERMON
Of the Reverend
Mr. Thomas Brand.

BY
Dr. SAMUEL ANNESLEY.

Phil. ii. 20.
I have no Man like minded who will naturally care for your State.

L O N D O N:
Printed for John Dunton, at the
Raven in the Poultry, 1692.

diligently to enquire what may be the Doctrine of Faith, which God calls us now earnestly to contend for? Give me leave to propose it to your Enquiry, Whether it may not be the Doctrine of the Kingly Office of Jesus Christ? Mistake me not, I urge no other Contentions than that which every one will grant to be a Duty, namely, strive with God, in fervent Prayer for his fulfilling all the Promises that concern Christ's mediatory Kingdom, in short, that God would grant what Christ hath taught us first to pray for, *Thy Kingdom come*, that Christ's Kingdom may be advanced, and Satan's Kingdom may be destroyed. And strive with Men by the most forcible Arguments that the Scriptures furnish us withal, to be Christ's *willing People in this day of his Power*. And to strive with Enemies with the most piercing Con-

Convictions, that those *Arrows* may be *sharp* in their Hearts to wound, and *heal* them. Christians, pray, let it be your great care to approve your selves to be the faithful Subjects of the Lord Jesus Christ, without any reserve of either Sin, or Duty.

4. New Sins, like new Diseases, are peculiar to special times, for the Cure of which we must apply proper Remedies. We yearly speak of new Fevers, when they are but the same with some peculiar Circumstances. So in spiritual Diseases, several times have their several dangers. *After my departing shall grievous Wolves enter in* Acts 20. 29. *among you, not sparing the Flock,* v. 30. *Therefore watch, &c.* and v. 25. And now behold, *I know that ye all among whom I have gone Preaching the Kingdom of God shall see my face no more.* When raven-
ing

ing Wolves can no more *worry*, then Seducers will be busie to *pervert*, and when watchful Shepherds are taken away, 'tis then time for the Sheep of Christ to be sensible of their danger, that they may neither be *frighted*, nor *flattered* out of the Fold of Christ.

PROP. IV.

IV. While the Sense of the Death of any Eminent Minister is fresh upon us, we should take that advantage of getting an abiding benefit. When the Iron is hot, then is time to strike, to fashion it into that useful form, that it must abide in till it is worn out. Whose heart is heated and mollified by such a Providence as this, let it not cool again without some powerful Improvement.

I. The

1. The Circumstances of such a Providence, which are most affecting, will wear off, if there be not great care to preserve them in their present vigor. We are in many things more affected with the Circumstances, than with the things themselves. Do but observe it in those signal Passages of God's providence towards you, which you did presently put down in writing, to keep by you; when some Years after you read them, doth it not bring to mind those Circumstances that were forgotten?

2. Several things of great moment fall out but once in our Life, and perhaps you'll find this to be such a Providence, when you considerately consider of it.

I think every one that will but seriously reflect upon the Providences

dences of his own Life will find himself furnished with instances of this kind, both in the things of this Life and a better. *Some speak peremptorily, that every one hath, some time of his life some providential offers of worldly advantage which if it be let slip, they never have a second offer like it.* Nay more, they say, there's never any one under *overwhelming* pressures, but if he had complied with some *hints* of Providence, he might have *prevented* it: I will not divert strictly to examine this assertion, because 'tis not my business to preach a worldly Lecture. But observe it therefore in Spirituals. *There's not any one now perisheth under the Gospel, but if he had, or would comply with the strivings of the Spirit he might be saved.* You will say, 'tis only the *Elect* shall be saved. I say so to. But add then; *There is not any one in*
the

the World (the Sinner against the Holy Ghost excepted) *can prove he is not elected*. I grant 'tis easie to prove that they are not yet effectually called, but who can prove they never shall be. Though *Salvation be of Grace*, yet *Damnation is onely for Sin*. There's not any one in the World, ever was, or shall be damned, *onely* because he was not elected. Do you therefore catch at the offer of Salvation, and let not *one* offer slip: Perhaps you'll say, this Counsel is too late, you have let many slip. Well, but be intreated to slip no more, cast thy self at the feet of Christ in a way of Duty, and there humbly resolve to live and die. I do once more in the name of my Master invite and *adjure* thee to accept of this offer, do not neglect it, *it may be thy last*; thou canst not of thy self close with it, call in help from the Spirit of God, take

P

Pro.

Provocation and Encouragement from the Apostles way of urging it. *Work out your own Salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure.*

Phil 2.
12, 13.

V. Prop.

V. - The *present* time is always the fittest for the *present Duty*. What is our present Duty? There are peculiar Seasons for particular Duties, *Eccles. 8. 6. Because there is a time and season for every work, therefore the Misery of Man is great upon him.* Here it is that we blunder, and run our selves into confusion, in perverting our Duties, in doing that first which should be last, and putting off that to the last which should be first. *Seek ye first the Kingdom of God.* We tire our selves in hunting after the World,

Mat. 6. 33

dis
wh

World, and when we are weary, we would have rest, not in Heaven, that's a Holy place, possest by holy Inhabitants, Holiness is hated about all things, let it be called Heaven, but let it be a Turkish Paradise, a place of freedom from Milery, and an enjoyment of sensual Delights. Thus we pervert both means and end, and *while* out our life in a *Dream*, till we *awake* in Hell. At best we lose our Tyde, and then must row against it all the way. Whereas the hardest Duties of Religion, did we but mind their season, would be made graciously natural to us.

1. Consider what help God ordinarily affords for present Duty, which, if that be neglected, he

sometimes offers it not again. Should we reflect upon the Duty God now enjoined in this Verse, and remember what God did to their immediate Ancestors, *Numb. 13. 31, 32. V. 30. And Caleb stilled the People ---- and said, Let us go up at once and possess it, for we are well able to overcome it, v. 31. But the Men that went up with him, said we are not able to go up against the People, for they are stronger than we; compare this with Num. 14. 37, 40. v. 37. Those Men that did bring up the evil Report upon the Land, died by the Plague before the Lord, v. 40. The People rose up early in the morning, and got them up into the top of the Mountain, saying, Lo, we be here, and will go up into the place which the Lord hath promised; for we have sinned. The sum of the Story is this; 'twas their Duty to go presently and take possession of Canaan.*

naan. Those that discouraged them to this Duty, God struck them dead suddenly: This startles the Survivors, they did but sleep upon it (or rather wake upon it) one night, on the very morrow morning, they'll go to rights to *Canaan*. No, 'tis too late, God refuseth the Conduct of them, there's never a Man of them shall ever see *Canaan*. Think of this over again.

2. The oftener present Help for present Duty is neglected, the more likely it is that God is upon his departure from such a People, *Jer. 16. 21.* *Therefore behold, I will this once cause them to know, I will cause them to know mine hand and my might, and they shall know that my Name is the Lord, q. d. once for all, and I'll trouble my self with them no more.*

And

Deut. 34.
10.

2 Kings
18. 5, 6.

2 Kings
23. 25.

And now God saith, *My Servant Brand is dead.* Perhaps some may be ready presently to say, Will you compare him with *Moses*? It is said. *There arose not a Prophet since in Israel like unto Moses, whom the Lord knew face to face.* You may observe, several Persons are commended in Scripture as *Non-such* Persons for some *peculiar* Excellency, wherein they excelled others, though some in other things excelled them, *e. g.* Hezekiah *trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah, nor any that were before him, &c.* For trusting in God without calling in *Heathenish* Succours, none like him. So of *Josiah*, *Like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the Law of Moses,*

nei-

neither after him arose there any like him. For his diligent care to root out Idolatry, and establish the true Religion, none like him. And of John Christ saith, *Among them* Mat. 11. *that are born of Women, there hath* 11. *not risen a greater than John the Baptist.* Other Prophets prophesied of Christ to come, John Baptist could point to him, and say, *Behold the Lamb of God which* Joh. 1. 29 *taketh away the Sin of the World.* He could shew him to be already come. And the blessed Apostle saith of the Galatians. *My temp-* Gal. 4. 14. *tation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus, q. d.* If Christ Jesus himself had come amongst you, you could not have been more kind to him then you were to me. In a word, I will grant Moses excell'd all the Prophets, not only in the Sublimeness of his Prophecy, but

but in the Excellency and Multitude of his Miracles. In one Age he wrought Seventy six Miracles, when all that were wrought from the Beginning of the World to the Destruction of the first Temple were but seventy four, as some of the *Jewish* Masters count them. *Moses* had an Hundred seventy three Colloquies with God, which we read not of all Prophets besides.

But yet if you will consider *Mr. Brand*, though I compare him not with *Moses* in the fore-mentioned Particulars, yet I could mention more than I dare. I'll therefore wave all that I have to say, and come to that which I would and should come to, after all that can be said, and that is, Application.

The

Application.

I'll begin with a word of

Information ; But I fear the *Be-
lialists* will call it a Use of *Consola-
tion*, That Mr. *Brand* is dead ;
What was said of the two Wit-
nesses, may in its measure be said
of him ; *They that dwell upon the* Rev. II
Earth shall rejoice over them, and 19.
make merry, and shall send gifts one
to another, because these two Pro-
phets tormented them that dwelt
upon the Earth. We shall never
be troubled with his Zeal more ;
we were uneasy whenever we
came where he was, tho' he said
nothing to us, we were in fear,
he would awaken our sleeping Con-
sciences, and make them fall upon
us, that we should have much ado
to quiet them ; but now, he will
never disturb us more. I will not
stay with these ; only leave one
word with them. That though
they would not hear it from him,

Q

yet,

yet, unless by some other hand, they take the Counsel he did, or would have given them, *viz. To turn from sin to God, they will never go whither he is gone.*

But the little Application I intend shall be to those who will receive it.

I. To my Brethren therefore let me address my self. And seeing God by his Providence hath singled out the meanest amongst you to be your Remembrancer, do not slight the Message for the Messenger's sake, but receive it for its *moment's* sake. God speaks to you by (shall I call it) a visible voice, and should we not answer as *Paul* did to Christ upon his first powerful speaking to him. *Lord what wilt thou have us to do?*

Acts 9. 6.

I. *Reflect*

1. *Reflect upon what you have heard, and seen of Mr. Brand.* This will requite your second thoughts, the most sedate thoughts, and till they present you with a better Method make use of this, *viz. Withdraw* your selves as you do for secret Devotion, and there with awful Apprehensions of God's special Presence, thus (or in a more transporting manner) bespeak your own Souls. *O my Soul, here's an Employment worthy of thy self! Here a Minister of Christ indeed! Here's* ^{Is. 42. 2.} *one that made no noise in the World, but did his Master's work in his Master's way! Here's one, whose Body, and Soul, and Estate, and Interest were all vigorously laid out for Christ! Is not this Example worthy thy imitation? shall no more use be made of this, then of a Squib, to be thrown away for a blaze, and a noise, and there's an end of it; or to use a better Metaphor, shall it be only*

only looked upon as a *Prodigy*, to be talkt of for a while, and nothing more? No, my Soul. God requires another kind of Improvement. *God's giving me notice of such a Person is a Talent I must account for!* Brethren, are you in good earnest, will you do *thus much*? If so; I am sure your Consciences will not be quiet till you *do more*.

2. *Put down in writing what in his Life your Consciences charge upon you to be your Duty to imitate.* I'll suppose you now in the *Secrets of God's presence*, wholly taken up with such (as more spiritual) Soliloquies. *This, and that he did, which I do not.* This and that, *he did, otherwise than I do.* I cannot but say, *'Tis my Duty as much as his* to fulfil my Ministry, where he had *gracious* Ability to discharge his Office, I may have the
like

like to discharge mine. I'll therefore put down my present Sentiments of these things, and lay them by, for further Meditation and Prayer.

3. *Every day review what you have written ; do it with Meditation and Prayer.* Where you left it the day before, endeavour to take it up with the same (or greater) Sense of being concern'd for the Souls of those to whom God sends you, he hath done much ; it cannot be denied, but what hath been done, may be done. Here's one gave up himself more entirely to God, and to do good than I have yet done. What, though his worldly Estate was better than mine, shall I therefore imitate him in nothing ? What ! do nothing more than I did before ! Think of it and pray over it again, and lay it by again, till it be ripe for a Resolution.

4. *Take*

4. *Take it up again, and read it over, and pray it over, and think it over, with subtracting, adding, altering* as upon the most *mature* deliberation the Matter requires, and then bring it to a *serious, humble, and temporary* Resolution; and whether you will bring that *Resolution* under another refining. I submit it to you, but when it hath come under your last hand mould it into a *Cautious, Self-dying, Temporary Vow*: You know my Brethren better than I, that *well composed* Vows are extraordinarily helpful for the doing of extraordinary Service, and they are ordinarily blessed with more than ordinary Success, but the Success depends much upon the *manner* of their composition. I have named three Qualifications, which must be inseparable, namely, *Cautious*, for *rash* Vows involve the Soul in dread-

dreadful Perplexities, that many gracious Persons never extricate themselves while they live. And they must not only be Cautious, but *Self-denying*. I think I may say 'tis universally true, without so much as one exception, that a *Self confident Vow is always broken*. What we undertake in our own strength, God not only in *Justice*, but in *Mercy* shews us our folly; the more we live at a Dependance upon God in every thing (in a way of Duty, not of Sloth) the more infallible is our Success: Add one Qualification more, and that is *Temporary* not perpetual; mistake me not, I am not speaking of *Baptismal Vows*, or of those that make up (as it were) the *Substantials* of Religion; but of *prudential Vows*, that help us to the better performance of some special Duties; it is superfluous to speak here against *Popish Vows*, the word *Temporary* excludes

excludes them ; and well may they be excluded, who exclude all but themselves from being religious, they call all their own Clergy *Secular*, *i. e.* worldly, that are not under some of their *perpetual* Vows, to them they appropriate the Title of *Regular*, and count their Votaries the only Religious among them ; but all I aim at is this. Many whose *hearts* are set for God whose *Judgments* are *newly* informed, whose *affecti- ons* are *warmly* engaged, and whose *Consciences* are *tenderly* convinced that they must do their *utmost* to get assurance of their own Salvation, and then their *utmost* to promote the Salvation of others, and they would fain have the same *Im- pression* abide upon their Spirits without *any* abatement ; and therefore they bind themselves to such *Severities* of Religion, that the *Change* of Providence render *im- practicable*, and so what they in- tended

tended to be a *furtherance* proves a *hindrance* of the end they designed: Therefore let your *Vow* be *Temporary*, and do by it, as you do by a Lease near its expiration, renew it again, with what alteration of Circumstances is necessary, *without any abatement of the substance of your vow.*

My Brethren, I pretend not to teach you; this is all I aim at. I beg of you to do *something more after the proposing of this Example, than you did before the proposing of it, what to do, and how to secure the manner and the continuance of doing it, I leave wholly to yourselves, and to the Spirit's direction, I only beg, that this Example may not be lost to you.*

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II. To

II. To private Christians ; so far as what I have offered to my Brethren is suitable to your Station, make Conscience of it ; But add,

I. *Improve Ministers while you have them*, you cannot but be sensible, God is removing them apace, and which of you hath not said over some Ministers of your particular acquaintance, *had I thought God would have taken them away so soon, I would have better improved my acquaintance.* Do it now with those that remain, make the best you can of them, all manner of ways. In hearing of them, *avoid two Rocks*, be neither *wanton*, nor *censorious* ; do not *swallow* all you receive like Pills without chewing, because you esteem the Preacher, nor *Wyer-draw* what is delivered, because of prejudice. Do not refuse wholesome Truths, because they

they are not *dress* up to your liking : Nor commend what is blame worthy because it *suits* your humor. How *many better then your selves would welcome what you nauseate*. Many hungry Souls would count your Orts a Feast ; in short, if you did but consider this one thing in Mr. *Brand's* ordinary composing of his Sermons : Surely 'twould make you cautious of hearing of Sermons ever after, namely, the more then ordinary time that he spent in Prayer, methinks it doth as it were naturally prompt you to be proportionably much in Prayer, that the word preached may be savingly profitable. Christians I propose it to your Consciences , whether serious praying , secret prayer *before and after every Sermon you hear*, would not do much to cure you of your faults of both *hearing and practise*. Though we trifle with Men, we dare not do

so with God. A few *serious Minutes* with God *before* and *after* a Sermon, pray, try, *whether 'twill not work Wonders.*

2. *Acquaint your selves more familiarly with some one, or more Ministers, that you have or may find specially beneficial to your Soul.* Though there's no sufficient Scripture-warrant for a *Popish Confessor* to have a *Key to your Conscience for secular Advantage*, yet there's sufficient warrant for Christians to *ask* and *Ministers not to dare to deny particular Advice* and *Encouragement* in all *emergent Cases.* Where *Pastors* and *People* are *duly communicative* for ends *purely Spiritual*, 'Tis no *small advantage* to both: *Ministers* may learn *as much to help their Preaching*, as *People* may learn *to guide their Practise.* But,

3. *Do*

3. *Do not trouble your Ministers with things remote from practical Cases of Conscience, but about your own present Duty.* Christians I would charge you to weigh every word in this direction; do not trouble your Ministers, by diverting them and your selves from what's of moment to what's trivial, (unless it be when it may be a Duty to unbend their Bow, for refreshing their tired Spirits) however pleasant it may seem to be, 'twill be a *Trouble* to review. Then let it be *your* Ministers, some run up and down, and settle no where, who are at best but like those *Deer* that leap over the Pales, who though they meet with better Pasture then the Park affords, yet they are leaner than those that stay in their Enclosure. Such planetary Christians, though they converse with worthy Ministers,

Mat. 12.
16, 37.

sters, yet 'tis ordinarily about things remote from what is spiritually profitable, they will ask Problematical Questions, and be sure like the *Lapwing* to make the greatest noise far from their Nest; they will not come near any thing that comes near their Conscience, but all the words they speak are such as Christ calls *unprofitable*, i.e. neither they, nor others can profit any thing by them; whereas your discourse with Ministers should always be of what may properly enough be called a Case of Conscience; their business, and their very Recreations should be reducible to Cases of Conscience, and that not only Cases of Conscience, but *practicable* Cases of Conscience; not Cases like the *Cobwebs* of the *School-men*, finely spun but of no use, but of those things that concern *Duty*. Notions will not save us, we may towre high in Speculation

tion, and drop into Hell; it should be our Ambition to know words and *things whereby we may be saved*. And 'tis not enough to know what is Duty; but what is our *own* Duty, we are too apt to remember what is said to be others Duty, and to twit them with the neglect of it, when we neglect our own. *Peter* himself said to Christ, when what he spake should have engrossed his thoughts, about his own greatest concern, *Lord, Joh. 21. and what shall this Man do?* *Jesus* 21, 22. said unto him, *if I will, that he tarry till I come, what is that to thee? follow thou me.* Mind your *own* Duty, to seek direction how you may direct those that are under your charge to do their Duty, *that is your Duty*, but do not concern your selves with that which doth not concern you, as your *own Duty*; if you do, the *least* harm it doth you, is the necessitating you

you to omit your *present* Duty, you juggle out your *present* Duty; and that is the last thing I mentioned in this Direction. *Let your Enquiry always be about your present Duty*; you will find this to shake off many Impertinencies; this will contract your work into a narrow compass; this will facilitate your greatest difficulties; for this you may pray in Faith, for God's assistance and acceptance; the well discharge of your present Duty, gives you the fairest hopes, that when that which is your future Duty shall come to be your present Duty, you shall graciously grow up into a capacity to discharge it.

I'll name but one thing more;

4. *Exercise and evidence your real profiting by the Ministry you sit under, by discharging all your relations with suitable Godliness.* You have now your liberty

to

to choose what Minister you please; what choice ever you make, let it *not* be with the *despising* of others; bless God for the manifold Gifts and Graces to his and your Servants, for Christ's sake: Do not confine the Church of Christ to a Party, *His little Flock would be a little Flock indeed, should all be excluded, that do not worship him the same way.* You choose a Pastor [be sure it be one whom Christ owns as is under Shepherd] you take him to be the fittest for you (though he is not so to others) do you make it your business to be the best Christians, the best Husbands, the best Wives, the best Parents, the best Children, the best Masters and Mistresses, the best Servants, the best Neighbours, the best Friends, the best Dealers, the best Companions. Dear Christians be covetous of the best Graces, be ambitious of the best

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Pri-

Priviledges to put it beyond doubting, that you are the Son and Daughters of the most high ; you are the Children of Adoption, and Heaven is yours by Inheritance. *As you have therefore received Christ Jesus the Lord, so walk ye in him. Root'd and built up in him, and stablished in the Faith, as ye have been taught, abounding therein with Thanksgiving.*

III. III. To Youth : 'Twas to Young ones Mr. Brand delighted to speak (in some respect) above all others, to these was his *Heart* most enlarged, and his *Tongue* most fluent, and 'tis to these my *Tongue* and *Pen* are most streightned, my consciousness to my self of coming short of him in every thing, but most in this, of his holy Oratory to Youth, that Text almost frights me from saying any thing, *Job 6. 15. How forcible are right words?*

But

But what doth your arguing avail ?
Not but that I am willing to imitate him, and wish that my words might be his *Eccho*, in more then repeating, a little of that he hath spoken, and longer than for a short time, and with more than a vanishing faintness. I heartily wish that *the Spirit of God would bring things to your remembrance*; that you might not only thro strength of *Memory*, but through strength of *Grace*, remember the Counsel he gave you; what Questions he put to you upon the Questions of your Catechism, and what Answers he so prompted you to make, as to make them your own; what youthful Sins, and Temptations he warned you against, and how he prest you to *early Piety*: How he encouraged you from Christ's being the Childrens advocate against their captious Accusers, for following him with *Hosannahs*, Christ

S 2

apply-

applying that of the *Psalmist* to
Pfal. 8. 2. them, that *God by them did still*
the Enemy and the Avenger, i. e.
 they did more to the Detriment
 of the Devil's Kingdom than most
 others. I hope you will never for-
 get, with what *evidence* of Rea-
 son, with what *warmth* of Affecti-
 on, with what *conviction* of Con-
 science, he belpoke you for Christ.
 I hope you cannot but remember,
Here was his Heart, here were his
hopes, here was his sleeping, wa-
 king Thoughts, his *sleeping*
 thoughts, his last thoughts when
 he went to sleep; his *waking*
 thoughts, his first thoughts when
 he wak'd in the Morning; here
 was his plodding, praying thoughts;
 his *plodding* thoughts, how he
 might do good to the next Gene-
 ration; his *praying* thoughts,
 that God would direct and bleis
 unwearied his Endeavours. You
 know how solicitous he was to give
 you suitable Instruction, and how de-

desirous that you might drink it in, as the Earth the Rain. In short, I cannot express, pray, do you endeavour, that you may practically conceive, how he did as it were travel over you, that might be the Comfort of the present, and the Blessing of the next Generation. But now *God hath taken away your Master from your Head* ^{2 Kings 2, 9.} *this day*; you shall never more skip for joy at his approaching presence; you shall never more be *cheared* with his holy Charms; you shall never more be provoked by his *irresistible* Persuasion. Methinks you can do no less then cry to God for (what *Elisha* askt of *Elijah*) a *double portion of his Spirit*, not twice so much as he had (*I know not whether that may be expected on this side Glory*) but as the first-born in dividing of Inheritances, *twice* so much as *any* of the Brethren of the Family, so, *twice*

twice so much as those who have not had such helps; You will be great losers, if your gain be not proportionable to your Talents. Great are our Expectations from you; if you do not bestir your selves to be exemplary for Piety and Usefulness; good and bad will justly blame you; the good will mournfully bewail their disappointment, they are big with hopes, that those who were the chief of his Care and Charge should stand up in his stead, and make it their business to do that by many hands, which he did alone, that the Church may be no loser by his death. The bad will with triumph scorn you (which is a dreadful way of real blaming of you) as degenerate Plants there needed no such cost and care to make you like them; How will you bear such dagging upbraidings? But in short, how will you

you answer it to my Master? You must give another kind of account to him, than you did to Mr. *Brand*; the account he called you to, was such, that what was *faulty* might be *amended*, and what was *defective* might be *made* up: But when Christ shall call you to an account (you know not how soon that will be) the State of *Preparation* will be *over*; there will be no more (no not a *Minutes*) space for Repentance; no place of rectifying *Mistakes*. Now, now is your *time*, your only time, your *fleeing, perishing, expiring* time. Therefore answer the *Convictions* of your own Consciences; now make Conscience of the *performing* the Promises you have made to God and him: Now do that in a way of *Faith* and *Holiness*, that Christ may say to you, *Well done good and faithful Servants, enter you into the Joy of your Lord.*

F I N I S.

Elogies were sent, in all the Languages Christ's Epitaph was written, (if I may so call the Inscription upon his Cross) but I'll only present you with these;

Upon Reverend Mr. Brand.

The helpfull'est of Ministers and Saints:
*H*is Work God blest with Grace, or with restraints.
*O*n those who felt neither of these effects:
*M*uch may they fear, their hardning for neglects.
*A*ll sorts who knew him best, they him most pris'd.
*S*trangers alone they were who him despis'd.

*B*ehold, Report, Admire, never Disdain:
*R*ead'ly to imitate him Heaven to gain.
*A*ll worldly Happiness, it shrinks before:
*N*ever to vy in competition more:
*D*eath is at hand to open you the Door.

t's a Wake, eXhort, proVokes the Use o'th' Story,
DeCeMber the first he Was taken to Glory.

A.

Upon Reverend Mr. Brand.

*W*hen Primitive Devotion, Zeal and Love
Fled back to th' Ark like *Noah's* weary Dove,
Heav'n left some Sparks behind, to let us see
What once we were and still we ought to be;
Some few good Men, and this was one, to save
A sinking World, not only just but brave:
Nobly he stemm'd the Tide; vast Seas roll by
And dash the Rock, but could not mount so high:
The firm Foundation could not sink or start,
'Twas deep and sure, a meek and humble Heart.
The noisy Bar the Road to Wealth and Fame
He shuns those gawdy Toys below his aim,
The despis'd Gospel all his Thoughts did claim:
Nor rashly did the sacred Charge invade,
He chose it as an Office, not a Trade,
Trembling the weighty Task he undertook,
But when engag'd did never backward look.
His Zeal alike well plac'd and well design'd;
Neither luke-warm, nor raging, cold nor blind:
Sworn to no Party, in no Interest he
But that of common Christianity.

So sweet, so affable, his Mind, and Face,
 He prov'd, Good-nature was no Foe to Grace.
 His Charity, like Heav'n's, confin'd to none;
 Not, even the worst but shar'd his Rain and Sun,
 Tho' with a kinder Influence still he view'd
 Those few, who spite o' th' Fashion, dared be good.
 Improv'd ev'n old Disciples, gain'd the young,
 And dropt Instruction from his silver Tongue.
 These had his Soul, and his true Friendship try'd,
 With these he pray'd, for these he liv'd and dy'd.
 Lov'd 'em so well, that when Heav'n call'd away
 Almost he's in a strait to go or stay.
 Till Meditation did the Clouds remove
 And show'd the Glories of the Blest above.
 What Mansions in his Fathers-house prepar'd,
 What Joys by Mortals never seen nor heard:
 Then like the Hart whom the hot Chase invades,
 Who plunges in the Brook from his lov'd shades,
 His thirsty Soul breaks out with eager haste
 And finds those Streams of Bliss he dy'd to taste.

S. W.

Upon the Death of the Reverend Mr. Thomas Brand.

I.

Death Commands silence; but his Death Forbids:

He Dead must Speak by his surviving Deeds;
 Whose Life was *Action*, and his *Actions* Life;
 Purg'd from *Dead Works*; in *Vital Issues* Rise:
 When once the *Quick'ning Spirit* from above
 Breath'd in a *Living Faith*, and *Active Love*:

But Slew him first; while to his *Naked Eye*

It did present that *Dreadful Majesty*,

Which put him to *Isaiab's* doleful Cry.

His *Lips* unclean, and *Their's* amongst whom he dwelt,

Himself undone; till the *Live Coal* he felt

From off God's *Altar*, purging *Sin* away,

Then answer'd, *Here I am, send me, I pray.*

Isa. 6.

Our *Gospel-Altar* gave that *Holy Fire*,

Which to a *Gospel-Temple* did aspire:

Pag. 7.

That of our *Law* no longer could content;

Seraphick Love must on God's *Work* be sent.

And sent he was much like another *Paul*,

Struck down, he Heard, Reviv'd, Rose at *Christ's* Call;

Amongst his Brethren Labour'd more than all.

II. *Te's*

II.

To's Father's Name, or Church was no Disgrace;
None he would do: Had no desire to Raise
Whilst Build he might nor, in his Father's place:
Who Dignify'd by her, yet far outv'd
That Grace, and her more highly Dignify'd
By such a Son: Whom (ah!) she had not known,
When in a Croud, she did him too disown:
Had she foreseen, sure, for his sake alone,
Black Barib'mew had never Owned one.

But he his Filial Duty ne'er forgot;
No more her Name, than his own Soul would blot:
Strokes, aim'd at her, he'd with his Peril Ward;
And to her Worthies paid a just Regard;
Not Brub'd; Whilst he with Generous Content
Her Titles mis't, his own fair Income spent,
Not Held of her; yet Turned to her Use:
For that's True Schism, and the worst Abuse,
Which Vogues Our Church not served, but undone;
When Souls to Christ's by all apt means are won.

III.

This his grand Project; this his single Aim
Not ty'd to Party, Interest, or Name:
The Christian Sum with differing side agreed,
In God's Ten Words, Christ's Pray'r, the Apostle's Creed:
No Fire-brand but a burning, shining Light,
His Love as fervent as his Knowledge bright:
This Pass't not up his Mind; That Elus'd
Him, and who knows, how many Souls beside?

His Tongue, Feet, Hand, and even Pulse could Teach:
His Season'd Speech would daily hourly Preach;
Yet sweetly flowing Charm'd, and Chain'd the Ear,
Whilst he could speak, swift and intent to hear.

What some would stories call, were Parables,
At once to Please and Prick; Sacred Spee's,
Could Hear'n lure down to Earth, Earth raise to Heav'n:
Such Help to Men; Such Grace to him was given!

Words, backt (and edg'd) by his rare Bounty, cou'd
From him supply the Desert with a Flood.
His wife Reproofs, as Lightning darted in,
Could melt hard Hearts, and never rase the Skin;
No Scar would make without yet wrongt the Cure within.

IV.

His Sermon not a Chance searcht Common place;
But drawn to suit the Peoples Judicial Case,
From a Try'd Word, by Pray'r, and searching Thought,
With one days Waiting, Weekly to be Taught
Himself of God to Teach Men, as he ought.

3
His Text he'd follow home, and Hearers too;
What *Preaching* could not, *Conference* might do:
On all, and each he'd spread the Gospel-Net:
Not only sow at large, but singly set.

He'd plow, or even dig the fallow Soil;
Plant, and then water with incessant Toil:
Would do the Work of an *Evangelist*,
Humbly Conceal'd under the *Catechist*.

V.

A Catechist accomplish every way,
Truth to Commend, as well as to display:
A Master-builder, who could surely lay
The right Foundation 'gainst a Trying day.

Loose Truths, he knew less understood, soon lost;
And Pulpit-Summaries too big for most:
An oft Rehears'd Scheme they must retain;
Well might conceive, what their own Words made plain:
Hardly could doubt, what they were brought to prove; } Pag.
Or from their undertaken Duty move; } 48.

And least of all, when wrought into their Love:
Persons he'd singly, Truths conjunctly Teach;
Hearers should speak them; and the People Preach,
Call'd, and Conducl'd to a sound Reply
By Questions fitting each Capacity.

And well he knew, under such gentle Rain,
"The leaking Sieve must yet a Dew retain;
"And Fruitless Trees a Leafy Verdure gain.

He taught not Parrots, nor would whisper in
Such sounds, as empty Heads should giveagen:
Would sence by Words, convey with holy slight;
Apt Words suggest by sence convey'd aright.

Mind, Conscience, Will he'd thoughtly Catechize;
Yet not Confess the Man; Each power surprize
By Christian Wiles for Christ; with Holy Paul
Would, to save some, become all things to all.

VI.

He far above the World, could yet descry
Wisdom's hid Paths below; But drew the Eye
Still to attend th' unerring Pole above,
By which himself did safely, calmly move.

His Morning, Evening-Dews the Word, Praise, Pray'r, }
(And even these a Heavenly Manna were) }
The Happy Horse should with his Chariot share;
This knew him early off, long on his Knees,
Constant at Study, and to him, who sees
In secret often Fasting, to prepare
The Food of Souls with utmost Pains and Care:

There a *John Baptist* ; Coming thence he'd be
Sweet, like his Lord, and innocently free ;
Wise to win Souls by Christian *Curtessie*.

Thrice Happy Orb, where e're this Sun did shine,
Whose Heav'nly Course shed Influence divine,
Meted the Hours, and number'd out each Day
For all, that would observe his constant way :
His daily Weekly Motion ; yea his Rest
So Measur'd, they were Measures for the Best
Standing one day, or going back had been
A Miracle, in him was never seen.

Heaven's Kindness in him shone to Good and Bad
Those his Light blest, and these his Warmth made Glad.

Forth from his Native East this kinder Sun
Rejoyc'd a large, repeated Course to run ;
To barren Climates he would gladly bring
Thro' smartest Winter-forms a Gospel-spring :
But (ah!) more swift than strong ran out of Breath,
Sunk in a Sea of Tears, that wail his Death ;
Yet from his Highest South did not decline ;
Set upon Heaven's Prime Meridian Line :
There does, tho' Hid from us, more brightly shine.

VII.

But, O the Light dispers'd throughout this Land,
(Yea Life conv y'd) by his Instructive Hand ;
Which rightly found what here he had to do ;
Writings, too many were ; Readers too few :
There he'd Cull out the Best ; Here all invite
On Free cost ; or for Colour ask their Mite,
Who Starving, yet his Treat accept'd not,
Till they might *scem*, at least ; to Pay their shot.

Page 57, 58.

Spread thus the Sacred Writ more common grew ;
Yet, better known, was held more Sacred too.
None Bought more Truth, or Weightier than he ;
None would less Sell, or Give it out more Free.

The Happy Scheme, that Great Assembly drew,
By England's publick Doctrine vouch'd True,
By Ireland's Learned Primate voted best,
With Cumber's for the Temple Service drest,
Sent out by Thousands lodg'd every where,
Freely to Teach God's Knowledge, and his Fear.

Page 46.

VIII.

That Hundred thousand times repeated [Call,]
Answer'd by Thousands ; yet not heard by all ;
[Directions] too, with [Now or Never] prest,
And many more by [Everlasting Rest]

Commended he from the Great *Baxter's Pen*
Spred in an Age how blest with two such Men !

He, at the Head of Twenty thousand [Guides] *Pag. 55.*
Drew after those as many more besides ;
All Offering Freely, or at lowest Price,
To lead Men to the Heavenly Paradise.

Pink, Caley, Wade, Dent, [Scudder's Daily Walk] Pag. 56.
With [Reyner's Rule] and (to prevent a Balk)

The [Vindication] of that Godliness,
They Teach, some Mock, few Live; tho' most profess :

These giv'n to make Men Practically Wise ; *Pag. 57.*

To such a Word Polemick might suffice ;

Pool against that which Most, Worst Errors does comprize.

With more and larger Volumes, showing forth
At once their Authors, and the Donor's worth :
Some in the Plainer Dress of Charity ;
Others to Court Acceptance by the Eye :
Here Golden Drops ; but there a Learned Shew'r
Into some Students Laps he'd frankly pour.

IX.

His Purse as free, as were his constant Pains ;
Souls to deliver from their Captive Chains :
On froward Patients, backward Clients, He
Would rare Advice bind with as rare a Fee,
Answer'd their Need, or honour'd their Degree.

Whilst he the Body fed ; Twice Welcome Guest,
Whose Soul would Welcome its Presented Feast !

They whom his Cost could fit for an Employ
Civil, or Sacred, were his Crown his Joy.

The Care and Charge of num'rous Churches he
Sustained by Apostolick Charity ;
As first he rais'd the People, Pastor, Place,
Which oft his Pains would help, his Presence grace.

The Catelbist he planted every where ;
And oft would be, throughout his ample Sphere.

His'd not a few to Teach, more to be Taught ;
Books for the most, and Time for many Bought,
Outdoing Mammon's Pay, the Poor had earn'd,
While they God's Work (their Christian Calling) Learn'd :

Conform to Christ, He, to enrich the Poor,
Made himself so ; Would still exhaust his store ;
As that came on, his Bounty did advance ;
Reserving but the Entail'd Inheritance,
A Root of Growing Liberality,
Which, whilst he liv'd, was certain not to Die :
(May but his Spirit with that Mantle go ;
And Clarity shall never fail below.)

His

His Income, all Return'd each Year above,
Put out to Use by Acts of Faith, and Love,
He's now admiring in its vast Encrease,
Made sure forever, Crown'd with joyful Peace.

X.

How Bless'd he, who only would receive
Of Heaven's Free Gifts, that he might freely give:
God's Almoner, a Bishop tho' no Peer,
[To Church, and Poor a Just, kind Overseer.]

He knew his Order free for Marriage-bands;
Was Free in them; they could not Tie his hands:
A Match (for him by Heaven's Care design'd)
He found Well-jined to his Generous Mind:
Thus, Cleave of Popish, feigned Chastity,
Did ev'n a their Fame of Charity outvy:
Tho' half can scarce be told, his Right-hand did,
Which from his Left industriously was Hid.

Children he had; Born, not for Earth, but Heav'n;
To him, that gave them, so intirely given;
The Covenant for them, so Improv'd and Prest,
God took them Early Ripe to Endless Rest.

Thus, was he still Surviving Glorify'd;
He walkt, as liv'd with God: And when he dy'd,
Left a Name better than of Children here;
Souls Born to God, and Nurture'd in his Fear.

XI.

His Care for Heaven was: He Heaven's Care; Pag. 62, 64.
None should be set; or he escape the Snare:
Once Way-laid, to be seiz'd Heav'n's Prisoner;
Made Heaven's, at Large, just till the Coast was clear:

'Twas fit His Feet should hold their Liberty;
Whose Tongue, Hand, Purse, to Hell's despite were free }
But (Ah!) He spent himself too Lavishy:
His Body he'd not Respite, scarce Repair;
Souls did so far Engross his Time and Care.

Till, forced to Work, he seem'd Confus'd;
Earth grew a Prison to his Heav'nly Mind:
His Three Years Peak-rest, and continued Pain
Hurt on his native Soul, a heavy Chain;
Worn'd in the Feverish Fire of Native heat,
By Foul Travell rough'd, enrag'd by Damping Wet:

His Legs, now Fetter'd, Swell; Tho' ev'ry Part
For'tan, in vain Pursu'd by Medick Art;
Yea tho' it sometimes made a daring Halt,
As from his Side the Vitals to Assault;

Or fixed like (tho' since 'tis fully known
His Temperament had nothing of) the Stone:
An *Asthma* too Essay'd to stop his Breath
What Skill could Loose such Twisted Bands of Death?

XII.

He meekly follow'd as his Captain Led;
In doing, and by Suffering Perfected:
Sence overwhelm'd, Faith was his Ease, and Rest:
His Soul, in Patience quietly posselt,
Humbly ador'd God's Love, and long'd to see
The Face so sought by Faith, Hope, Charity }
He Greatest in this Greatest of the Three.
Misgiving Fear could not his Torment prove,
Who was ev'n here so Perfect grown in Love;
When Work he might not; Fain he'd go to Rest;
Could choose to be Dissolv'd, as far the Best:
Prepar'd, as one Wise even to Presage
That Midnight-Cry, which Cal'd him off the Stage
Who, like his Saviour, (tho' him Crucify'd.)
But Easier far, a Bleeding Victor dy'd;
And went in Triumph to Heav'n's Wedding-Feast
If Love be Welcome there, a Welcome Guest.

The Honour due to such a Memory
Must lay a Tax on all Posterity:
A Minor Prophet and a far less Poet
For his own Age alone can never show it:
Men, Christians, Ministers, so many Made,
More by his means Improv'd, yet more Essay'd;
With all, who Owe a Service to that Lord
He so well Serv'd; should their best Asas afford,
His Name with just Acknowledgments to Grace.
And with his Vertues fill the vacant Place:

This Composition needs must fall too Low
All I can Pay, is not the Tythe

f. o.

T O

To the READER

On the BOOK.

REad here the Effigies of a lovely Soul,
Compos'd with a mysterious Harmony
Of what soe're was great and good; Behold,
The Parts rude draught the curious Texture, be
Alone that formed it so good
With that same Wisdom understood,
A Soul too pure to act a Body here,
Too great to be confin'd to a Clod of Earth;
And shackling dull Mortality to bear,
Impatient to be gone as 'twas for birth,
Too resolutely brisk by far
To keep's frail Cottage in repair.
Blest Martyr (so I dare that Hero call,
As well as those who mount the Heav'n by fire,
Who sacrifices quiet Life and all
Push't on by uncontrollable desire
To serve the Lord) thy Mem'ry shall (shall
(Without our Praises) grateful be till this vast Fabrick

J. E.

F I N I S.

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